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A GRAMMAR

AND

A VOCABULARY

OF THE

IPURINÁ LANGUAGE.

BY

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PREFACE.

THE IPURINÁS.

THE tribe of Indians called Ipuriná, a cannibal tribe, inhabit only the River Purús, one of the largest affluents of the Amazon, on the right bank, from the district called Sipatiní (Indian name, *Shibatirí*), in the Middle Purús, to beyond the River Acre (a corruption of *Twákŷrý*, its Indian and proper name), in the Upper Purús; an extent of some 400 miles; living on the banks (very rarely), and on the numerous lakes and tributaries (lat. 8° S.; long. 67° W., approx.).

They are one of the largest of the thirty-four or more tribes inhabiting the giant river, are warlike among themselves, but both distrustful of, and recoiling from, civilised people. In their habits they are very retiring, and of their own accord do not seek the advantages offered by, nor are they very desirous to have any dealing with, civilisation, evidently feeling far more at home when away from all strangers; for this, however, many of them have good reasons.

They are naturally indolent, and lounge during the greater part of their time in their hammocks, which they do not even take the trouble to learn to weave, but beg, or barter for them with the neighbouring tribes, and are in every respect, as regards ability and progress, far inferior to the Indians on the Tapajós and in British and Dutch Guianas. When, however, their isolated condition, during several centuries, without any incentive from without to ambition or to a higher life, is taken into consideration, it will be seen that they should largely be exonerated from the charge of indolence or indifference.

Being so widely scattered and so far apart from one another, their number cannot easily be ascertained; being also migratory, the task is doubly difficult; they may perhaps muster 2,000 or 3,000 altogether. The largest number I have ever seen together, living in the same hut, is about forty—men, women, and children. They have a very scanty number of guns, which they find difficult to obtain, but which they highly prize when they have them. They

use the bow and arrow to shoot the various kinds of forest animals, as also fishes, for immediate sustenance only, for they are not at all provident. They plant an insignificant space with cassada, plantain, and banana, their principal food, and in addition to these, sustain life during a great part of the year with the variety of fruits which successively appear. Night or day, they constantly eat when they have food. Except a very few, they are always *in puris naturalibus*. On an average, they are taller than the aborigines of Tierra del Fuego, among whom I have lived for over three years; the tallest I have seen measuring about 5 feet 6 inches or 5 feet 7 inches.

It is only during recent years, since traders began to ascend the Upper Purús, with a view to collect the rubber-milk and manufacture india-rubber growing here and there on its banks, that the Ipurinás have peeped out of their seclusion; a few of them, when they choose, prepare a few pounds of india-rubber to barter with the traders for farinha, or native meal, some odd vestment, or a little of the most ordinary hardware, and ardent spirits, which latter have not yet aided them towards a higher level of morality; fortunately, owing to their natural reserve and taciturnity, the mischievous influence has up to now been experienced by only a minimum of the tribe.

I have been careful to enquire whether they knew anything of a supreme Deity, or whether they had any religion whatever; but I found that they knew nothing definitely of such a One. But there is among them a vague idea of the existence of a chaotic period in ages past, and also a tradition of a universal flood which destroyed their people on account of their wickedness; only one man and one woman saved themselves in a canoe; from these the tribe in due time multiplied. They believe in spirits, of which they have a large number, and in a great one whom they call *Gu'ntjnýrý*, and who dwells somewhere in the skies; but none of these, from what I know, are propitiously inclined towards them, but rather destructive to them. They, however, exhibit no particular dread for these supernaturals, as one would expect.

Some spirits are supposed to be perpetually roaming in the forests, especially at night, while others have their fixed habitations in the sky. Having lived two years constantly among and with them, quite 2,000 miles from the sea-coast, and in the interior of South America, and for fully six years in various parts of the Amazon valley, I have had much time to observe them and their manners.

No effort has as yet been made by Brazil to civilise this tribe; within my knowledge, a few years ago a monk was sent by Government to open a mission at the Middle Purús; he remained fourteen days in the vicinity of Labria, and then left, disgusted with the plague of pinns (a tiny fly, gen. *Simulium*?) and mosquitos, and the inconveniences necessarily concomitant on Purús life.

Though the difficulties and hardships which one must needs encounter in his endeavours to accomplish this end are many,

through the unexplored state of the country and want of easy communication, the Ipurinás are susceptible of good impressions, are docile, and, as I know from some of those I have had under my special tuition, are capable of being both civilised and christianized. Four things are indispensable—able, willing men, money, time, perseverance. In a larger work which I am preparing, I hope to speak more *in extenso* on the geography, fauna, ethnography, etc., of the Amazon valley.

THE IPURINÁ LANGUAGE.

This language is spoken exclusively by the Indians of the Ipuriná tribe; only one or two strangers have within the last few years acquired a small stock of words and very few sentences. These Indians having hitherto lived secluded, their language has been confined to themselves, and I have not yet seen it in writing or heard of its being reduced to such, except by myself. I found it at first exceedingly difficult to learn; but much of this was owing to the glib manner of speaking prevalent among savages, as well as the variety of forms for one and the same thing; but being obliged to do so with a view to conversation and teaching, and having nothing to be guided by except the Indians themselves, who are the worst of teachers, I set to work and devised a plan which, as facility has been one of my objects all along, I believe will be found easy by any novice. I wrote *as I heard* the Indians speak, namely, phonetically, and in doing so, I purposely retained the Roman system, so that any new learner might not be compelled to spend time in acquiring a new variety of characters. None but those who have been similarly employed will be able to recognize the obstacles I must have met with, and therefore duly appreciate the following pages, and my efforts, without any aid, to catch the evading sounds of an uncultivated language with all its uncouthness.

The present notes, though insignificant in quantity, are the result of the closest attention and hardest study imaginable for nearly two years, and this volume is the fifth of the kind I have written. I am far from saying they are complete or unmemorable; with two or three more years of the course of study I have pursued, I could have made them larger and arranged them better; indeed, had it been merely a matter of acquiring new terms, I could have had thousands more of such; but uncertain of the future, I have worked hard to bring this book to its present state for the use of others who might succeed me; the contents, however, are genuine, and the pronunciation is correct. I can read any word or sentence with facility, and be understood by the Indians. The language is poor in terms, and this, as well as my limited knowledge of it, as will be seen in the rules below, which are also

few, has been a great drawback to me in my endeavours to clearly explain myself to the Indians; taking, however, into consideration their circumscribed state of life, we see at once that their language is adequate to their wants. It is far more defective than the Lingoa Geral, or Tupí Guaraní of South America, which is now so far blended with the Portuguese as not to deserve to be called a savage language.

It has been interesting to me in my studies to discover existing similarity of idioms in four Indian languages, viz., Lingoa Geral, Ipuriñá, Catiána, and Fuegian or Yahgan, and I cannot but conclude that they, as well as numerous others I am unacquainted with, are only so many dialects of the aboriginal language of South America, which has evidently degenerated from its primitive purity.

I must here explain that the reason why Vocabulary Part I consists chiefly of verbs and sentences is, because verbs and their use in any language are always more difficult to acquire, consequently I have devoted more time to them. Other parts of speech, however, will be found copiously blended with them.

REMARKS.

No attempt having hitherto been made by anyone to reduce this language into anything like a system, it cannot be expected that the following notes, or the arrangement in the vocabulary, should be perfect, or that all its peculiarities and changes should be exhibited here. The following is merely an essay, but one founded on direct experience, and is only an aid to the discovery of many terms which I now know not, and the development of the language. Nor is it to be expected that a perfect systematic arrangement of the different heads and their contents could at once be attained. Under this head I point out only a few of the prominent features of the Ipuriñá.

Uniformity is not observed by the Indians in pronunciation, and this necessarily so, seeing that they do not know letters and have no literature, e.g. :—

Chabéri, Chapýrý, to castigate.

The former is so pronounced by Indians of the Purús, the latter by those of another locality in the interior some four days' distant by canoe. Again,

Mýrýhý'nuýretu, Mýrýhý'nuýrýtý, beautiful; same as before.

These are pronounced nearly alike, but a new beginner is more likely than not to be puzzled.

Different forms are used to express the same thing; e.g. :—

Ingetanapanucú or *Ichiucapéngari* or *Mapiyínapani* or *Ingacuacapénga*, it has become dark, or, it is night.

Ímimakýpe or *Camáshirakibýbýtýrý* or *Camáshirakibýscarite* or *Camý'mabýtýrý*, it is difficult.

There are also words which, taken singly, express different things, but they are comparatively few ; e.g. :—

Anrirawatachi, to slap with hand, or strike with a stick.

The language abounds in an endless variety of very long words, e.g. :—

Umurungucáamputiniwa, to hop.

Shámýnuchírawatini, to cleave wood.

Kíkinanacabíratini, to stutter.

Mitáimýnakýrýcaçacútacari, big toe.

Inversion of sentences is very common ; indeed, the language throughout is notable for this ; e.g. :—

Cúne nimirutá, lit., not I know, *i.e.*, I do not know.

Cun'ímatari nútá, lit., not know I, *i.e.*, I do not know.

Nútá muní picicá, me to you give, *i.e.*, you give me.

Ishitímuni' ucacháca, lit., the ground upon it fell, *i.e.*, it fell upon the ground.

With but very few exceptions, there are no generic names for plants, animals, &c. ; consequently, in speaking of these, the individual name must be mentioned. By the term *Shímaký*, fishes generally are comprehended, yet not all.

Nomenclature derived from names is of common occurrence, e.g. :—

Mayaký'nrý, the fat of a large red fish ; it is, however, the name of a man.

Makípacá, lit., dirty or unwashed ; is also the name of a man, from *Kípawa*, to wash.

Of numerals there are only three, viz. :—

Hántý, *Ýpý'*, *Itú*, *i.e.*, one, two, three or more, and anything beyond is *Itúcanani*, a lot or a large number.

In this instance there is a remarkable coincidence, both in the Lingoa Geral and the Fuegian language, which also do not count beyond three, e.g. :—

Lingoa Geral, *Muyepé*, *Mocóiy*, *Moçapý'r*, one, two, three. Fuegian, *Ucwéla*, *Cumbíbi*, *Mútun*,¹ one, two, three, and *Yéla* means any number beyond three.

Words according to exigencies are emphasized ; for this, certain particles and syllables are employed, e.g. :—

Atapíticara, it is we. Under the head Particles, further on, I will dwell more on this.

¹ Pronoun. *Ookwáwlá*, *Cumbíbi*, *Múttun*.

The rules of euphony are observed, *e.g.* :—Instead of saying *Aicú-anwanwa*, he is in the hut, one says *Aicúan-ra-wánwa*, the *ra*, placed between two hyphens, is the euphonic characteristic.

Transposition.—Nouns and adjectives are turned into verbs, and verbs into nouns. Under Verb I will speak more of this.

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IPURINÁ GRAMMAR.

ORTHOGRAPHY.

KEY TO PRONUNCIATION.

The letters dispensable or not necessary are d, f, j, l, o, q, v, x, z.

The vowels are thus pronounced:—a = *ă*, aa = *ah*, ae = *ăĕ*, ai = *ăĭ*, au = *ăoă*, ay = *aya* (in Spanish), aȳ (v. *ŷ infra*), e = *ĕ*, ee = *ă*, ei = *ĕĭ*, i = *ĭ*, ii = *ee*, iu = *ĭoă*, iy = *Iyo* (Japanese), u = *u* in *put*, ua = *ăoă*, ue = *ăoĕ*, ui = *ăoĭ*, uu = *oo* in *poor*, uy = *uy* in *ennuyer* (as nearly as possible), uŷ = *ăoŷ* (v. *ŷ infra*), y = *y* in *you*, ya = *ya* in *yam*, ye = *ye* in *yell*, yi = *yi*, yu = *you*, yŷ (v. *ŷ infra*), yŷ̄ (a prolongation of *ŷ* q.v., heard in the word *Camŷŷrŷ'*, a macaw). *ăo* = *u* in *put*.

The consonants retain their usual sounds throughout.

The following are apt to be mistaken:—g for k, h aspirated as if not, i for y and *rice versâ*, p for b and *rice versâ*, r for l, t for d, u for o, wa for ua and *vice versâ*, tç for ç or c before e, i, y, ŷ.

R AND L.

Between r and l there is a sound peculiar to this language, often heard, and it is very noticeable in words like

Arí, yes.

Maripuá, a lake.

Tçuríngá, to be alone or unemployed.

Hánrica, softly!

It is a sudden transition from r to l.

NASAL SOUND OF N.

Not a single letter in any word is left unpronounced as in English; as in phonography, everyone is heard.

The only exception is *n* when it precedes a consonant or is final, then it is nasal, e.g. :—

Carúngamakinii, to thunder, or, it thunders, pronounced că-rööng-gă-nă-kĭ-nă.

Upeén, a bird; pronounced öö-pëëng.

Besides this, *n* has another nasal hardly recognized when pronounced, and the detection of it is a good test of a quick ear; it is heard in such words as :—

Man-ú, a reddish fish.

Chinatarin-apuán, name of a lake.

When such words occur, I place a hyphen next to the *n* to mark the sound. Also *n* is nasal when it precedes *y* consonant.

y AND *ŷ*.

I have introduced two indispensable letters or signs to assist in imitating the Indians as nearly as possible in pronunciation. They are *y* and *ŷ*. The sound of the first is heard in *sing*, and is used commonly between two vowels, *e.g.* :—

Y'ya, wet.

Niyátacnte, I want to drink.

The second sounds like the German *ü*, but pronounced with a raising of the back of the tongue, as in the pronunciation of the German *ich*, so that the vowel is accompanied by a more or less guttural sound, and it is as difficult to pronounce as it is to describe. In the words, *Uŷ'gh*, ha! *Y'wa*, he; *Yuŷkŷ'*, a fruit; the sound is very marked.

THE CEDILLA.

The cedilla *ç*, commonly used in French, I have also adopted, it precedes *a*, *u*, and follows *t*, and has always the sound of *ss*; in *hiss*, *e.g.* :—

Çarucuwánachi, a wooden pin used across the septum.

Çutí, the source of a river or lake.

Yutçúrawata, to sew.

Tçurínga, unemployed.

THE USE OF S.

S for the most part is used with *h*, which it precedes, and is sounded like *sh* in *shall*, *e.g.* :—

Shínginiri, to blow.

Wákŷshunga, at once!

Sometimes, though very rarely, it precedes *c*. In all other cases *ç* or *c* is substituted for *s*.

THE USE OF CH.

Ch has its equivalent in *cheer*, *e.g.* :—

Chupatá, a fruit.

Machúngamatari, to pineh.

COMBINATION OF CONSONANTS.

The only combination of consonants required are *ch*, *sh*, *sc*, *tc*, and they may be either at the beginning or middle of a word, but never at the end.

THE USE OF G.

G is always hard before any vowel as in *get* and *give*; before a consonant it is not used, *e.g.* :—

Géra, a toad.

Ningichi, beads.

THE ACUTE AND THE CIRCUMFLEX ACCENTS.

I use two accents, the acute and the circumflex; the former to point out the accented syllable, as *Uhŷ'*, an eye; the latter is found only over *y*, to show its peculiar sound, as in *Ŷ'wa*, he.

The general tendency of this language is to accentuate the ultimate syllable; but in long words sometimes there are two or three accents. Owing, however, to the yet barbarous state of the language, to locality, or mere individual caprice and rambling mode of speaking, there is much irregularity both in pronunciation and accentuation.

THE APOSTROPHE.

I use the apostrophe to mark the omission of a vowel for the sake of euphony, e.g.:—

Pít'ankéri, thy son; instead of *Pítahankéri*.

Atabúric'acútiniwa, to whistle through the hand; instead of *Atabúricawaciútiniwa*, *Wácu* being the word for hand.

ETYMOLOGY WITH EXAMPLES.

ARTICLE.

Properly speaking, there is none. It is included in the word or sentence, according as either of these is employed, e.g.:—

Áanta nicicáí, I give you the canoe.

The *the* is included in *Áanta*.

Aicú nicáma, I am making a hut.

The *a* is included in *Aicú*, and the literal meaning of the two sentences is, I give you canoe, I make hut.

NOUN.

The noun is indeclinable. To distinguish the cases, certain particles are, in some instances, added, while the genitive is denoted by position thus:—

Nom., *Cángŷtŷ*, an Ipuriná.

Gen., *Cangŷt'úanta*, the Ipuriná's (canoe); or, *Cúngŷtŷ túichi*, the Ipuriná's.

Dat., *Cángŷt' (áanta)muní*, to the Ipuriná('s canoe).

Acc., *Cángŷt' (áanta)*, the Ipuriná('s canoe).

Voc., *Cángŷtŷ!* Ipuriná.

Abl., *Cúngŷtŷ muní*, from the Ipuriná.

In the ablative case, however, it is necessary to use a verb, the simple form does not suffice, thus:—

Cángjytj muni pápa aanké, go and fetch the stick from the Ipuriná.

A collective form is made by the addition of *niri* to the names of irrational creatures and inanimate things, and *wacuri* or *wacurú* to those of men and women, the former being masculine and the latter feminine, thus:—

Ký'kýwacuri, men.

Cítuwacurú, women.

By adding certain terminations to verbs, nouns are formed, e.g.:—

Cashibúca, to wipe.

Cashibucamánetiniwa, what one wipes oneself with, i.e., a towel.

Any noun may be turned into the possessive case by prefixing *N* or *Nuta*, *P* or *Pita*, *W* or *Wa*, e.g.:—

Nawini or *Nutuwini*, *Pawini* or *Pitawini*, *Awini* or *Wawini*, my, thy, his hut; from *Awini*, a wigwam or hut. *V.* Remarks under Pronoun.

Except in the cases of man and irrational animals, there is no distinction of genders. *V.* Particles.

Compound words are readily formed, e.g.:—

Shámýnaký, a gun; *Upaní*, powder; *Shámýnakýpaní*, gun-powder.

Aunta, canoe; *Puký*, prow; *Aantapukýta*, canoe-prow.

ADJECTIVE.

The adjective is not always pure, more often it is a modification of a noun, a verb, or an adverb; it is, however, indeclinable, and follows the noun it qualifies, thus:—

Kýký'ntunu, a tall man, from *Kýký'*, man, and *Intanu*, tall, also a long way.

Cituáshanký, a short or little woman, from *Cítu*, a woman, and *Wáshanký*, small.

If the adjective forms the predicate of the verb *Awapíca* = to be, expressed or understood, it may precede or follow the personal pronoun with or without the verb expressed, thus:—

Hanréca nawapíca núta, or simply *Núta hanréca*, I am good or well.

Amíyanari núta or *Nut'amíyanuri*, I am sick.

THE COMPARATIVE.

The comparative is formed by the use of *támata* or *támatachi*,
e.g. :—

Mitá, large.

Mitatámata, larger than.

Wáshankj, small.

Wáshankjútámata, smaller than.

But, instead of the above comparative sign, one more often hears the following :—

Píta itú nity'rýta, I love thee very much; *Píta wáshankj nity'rýta*, I love thee very little, equivalent to I love thee more, but *thee* I love less, addressing two different persons.

It should here be noticed that *no* conjunction is used to join the subordinate to the principal sentence, and the Ipuriná simply says :—

Píta itú nity'rýta, píta wáshankj nity'rýta, I love thee very much, I love *thee* little.

THE NUMERALS.

The numerals are only three :—

Hántj, one; *Ypý'*, two; *Itú*, three or many. *Ypý'* also means a few. For any larger number, *Itúcanani* or *Mýrýkýnýtj*' is equivalent.

Adjectives made Verbs.

Adjectives, by the addition of certain verbal characteristics, are made verbs, e.g. :—

Tçupý' or *Catçupý'*, white.

Tçúpý'tiniri, to whiten or clean to whiteness. V. Verb.

PRONOUN.

The personal pronouns are :—*Núta*, I; *Píta*, thou; *Y'wa*, he or she; *Áta*, we; *Píta*, ye or you; *Y'wa* or *Unguraniri*, they.

Singular.

Nom., *Núta* or *Núca*, I.

Gen., *Nu*,¹ *Ni*,¹ or *Núta*, of me.

Dat. Abl., *Núta muni*, to me.

Ac., *Núta* or *Nucú*, me.

Nom. Ac., *Píta*, thou, thee.

Gen., *Pi*,¹ *Pi*,¹ or *Píta*, of thee.

Dat. Abl., *Píta muni*, to, from, thee.

¹ All these forms must be used in composition.

Nom., *Y'wa*, he, she.

Gen., *Y'wa* or *Itúi*, of him, of her.

Dat. Abl., *Y'wamuni*, to him, to her, from him, from her.

Ac., *Y'wa*, him, her.

Plural.

Nom., *Áta*, we.

Gen., *A¹* or *Áta*, of us.

Dat. Abl., *Atumuni*, to us.

Ac., *Wacú*, us.

Nom., *Píta*, you.

Gen., *P¹* *Pi¹* or *Píta*, of yon.

Dat. Abl., *Píta muni* or *Ínta*, to, from, you.

Ac., *Píta* or *Ínta*,

Nom., *Üngura niri*, they m., *nirú*, f.

Gen., *Üngura* or *Y'wantúi*, of them.

Dat. Abl., *Ünguraniri muni* or *Ínua*, to or from them.

Ac., *Ínua*, them.

The Possessives.

The possessives are :—*Nitúi* or *Nitúichi*, mine ; *Pitúi* or *Pitúichi*, thine ; *Itúi* or *Túichi*, his (singular). *Nitúi niri*, mine ; *Pitúi niri*, thine ; *Túichiniri*, his or theirs (plural).

The Demonstratives.

The demonstratives are :—*Íya*, this ; *Y'wa*, that.

The Interrogatives.

The interrogatives are :—*Kéripara*, who ? *Nikéri*, which ? *Kéri* or *Kéripara*, or *Keritíngane*, what ? e.g. :—

Kéripara, who, or what person is it ?

Nikéri cítu, what woman ?

Keritimingane pimashiríca, what are you sewing ?

The Relatives.

There is no relative pronoun, but by using the affixes *ký'tý* or *ký'tu* to the verb, the relative is included, thus :—

Cíca, to give ; *Niciký'tý*, what I gave.

N.B.—There is danger of not recognising a word pronounced by the Indians through their constantly prefixing part of the personal pronoun to nouns and verbs, and seldom giving a word in its primitive form. Of this, much will be seen in the verbs. V. Noun.

¹ All these forms must be used in composition.

VERB.

Verbs are, on the whole, very regular in the ending of their roots. The infinitive endings generally are, *ca*, *kicu*, *kini*, *kiniri*, *ta*, *ticu*, *tini*, *tiniri*. But these finals are not strictly used to characterise the infinitive; they are often heard in the inflection, or in the tenses of the verb. A complete conjugation must not be looked for here; the Ipuriná verb is exceedingly deficient in moods and tenses, and oftener the same form is used either with the addition or omission of certain indispensable suffixes or expletives to signify the mood or tense, or with adverbs of time.

The persons are distinguished by pronominal prefixes, and it is well to remark that the Ipurinás very seldom, in the cases of nouns and verbs especially, give a word in its simple form, but prefix either part or the whole of the personal pronoun. This was at first to me a stumbling-block. Take, for instance, the following:—*Aamýna*, a tree; but if you point to a branch or bough and ask an Ipuriná, What do you call that? he will not say Branch, but Its branch. Thus *Icatý'* instead of *Catý'*, the *I* being the pronominal prefix.

In like manner with the verb, instead of saying *Tý'rýta*, to love, he will say *Itý'rýta*, which means to love, he loves, they love; the *I* being the pronominal prefix. Hence the difficulties which must necessarily be met with by a beginner is evident.

We have the verb *Tý'rýta* or *Tý'rýtiniri*, to love.

THE INDICATIVE MOOD.

Present Tense.

Singular.	Plural.
<i>Nítý'rýta</i> , I love.	<i>Atý'rýta</i> , we love.
<i>Pítý'rýta</i> , thou lovest.	<i>Intý'rýta</i> or <i>Pítý'rýta</i> , ye love.
<i>Itý'rýta</i> or <i>Uty'rýta</i> , he loves.	<i>Inuaty'rýta</i> or <i>Itý'rýta</i> , they love.
Dual.— <i>Itý'rýtacakini</i> , they two love.	

Progressive Form.

There is a progressive form, characterised by affixing *áwacanani* or *áwacananiya*, e.g. :—

Nítý'rýtiniáwacananiyapíca, I am loving thee, or, I love thee constantly.

The other persons are, hence, easily formed. Add the characteristic endings to the infinitive, as shown below.

Itímpucutúwacananiyapíca, he is promenading.

Inuayúciringatçátawacananiyapíca, they are stringing.

Niyungárawacanani, I am writing.

The Imperfect.

The imperfect tense is formed by the use of *çáwaký*, which, in this instance, means *when*, e.g. :—

Ký'ta aányata çáwaký, imbarán kípawa, when we were hunting yesterday, it came on to rain, where *Ký'ta*, yesterday, is a necessary complement of the past tense.

The Perfect Definite.

The perfect definite is formed by adding *penga* to the infinitive, thus:—

Nicicapénga, I gave, or have given; or simply *pe*, thus:—
Uímpe, he has come.

When, however, emphasis is desired, other particles are added instead of the above, e.g.:—

Nicicapíticara, I have given. *V. Particles.*

The Pluperfect.

The pluperfect is formed by the use of *çáwaký* and an adverb of past time with the verb as in the imperfect tense, and there is indeed hardly any difference, except that the verb or verbs, or what had preceded in conversation, determines what is to be understood, thus:—

Aámýna muní kí'tatý nícaninga çáwaký, nétamaamputare áancatý itúcanani; when I had climbed the tree, the other day, I saw the tops of numerous trees.

The Definite Future.

By the addition of *panicá* to the infinitive, the definite future is formed, thus:—

Nacárip' açapanicá? when shall we go?

Catánawac' ýnapanicá, a few days hence he will come.

There is, however, this suffix, *pama*, which, added instead of the above, expresses forcibly a determination, e.g.:—

Wíancatçapamanú! it will bite me!

Nishánuýnakýcatapamai! or else I'll shoot you! or, I will shoot you!

The Future Perfect.

The future perfect is formed by using *upuçu* before the phrase or sentence, thus:—

Upuçú ipucacátucu pucacarú, when it has boiled, lift it down.

Upuçú nípucure áníca çáwaký, piyútçurawata, you may sew when we shall have eaten.

THE POTENTIAL OR SUBJUNCTIVE MOOD.

The potential or subjunctive is formed by the use of the particles *tingane*, *ricu*, *çawaky*, e.g.:—

Mapúntça pícicanú, niyútçaratíngane, give me some thread that I may sew.

Upuçú çáwakj pímjna, ninícaricu, when it is finished, bring it that I may eat.

Kéripa pímjna nu, nícica çáwakjí? what will you bring me, if I give it to you?

THE IMPERATIVE MOOD.

The imperative mood is pretty regular, inasmuch as for the greatest part the indicative form is used for it, e.g. :—

Pícicanu hántj! give me one! from *Cíca*, to give.

Paníca j'wa muní! carry it thither! from *Aníca*.

Shámjna picáma! make fire! from *Cáma*.

Am'akípawa, let's go to bathe ourselves; from *Kípawa*, to bathe; and *Ámu*, come thou.

Pimj'n'apuca! bring it! from *Mj'na*.

Picipéngá! begone! from *Ca*, to go.

Pimapé! go sleep! from *Macá*, to sleep.

Am'ambýrj'yata, let's cross the stream; from *Imbýrj'yata*.

The Reflective Form.

As to the reflective form, some verbs contain it in themselves and need no external aid, while others are deficient without the reflective pronoun *Íwica*, e.g. :—

Amakípawa, come, let's go and bathe ourselves, where *Íwica* is understood.

Íwica anritácarica nu, I struck myself.

Íwica anritacáricawa, he has struck himself.

Íwic'iyúrtuwa, he speared himself.

Interrogative and Negative Forms.

In regard to the interrogative and the negative forms, the following should be observed: *Áta* and *Négani* characterise the interrogative, thus :—

At'upuçupéngá? is it already finished?

Áta cíne cituwacurú pícica mangáchi? are you not going to give any clothes to the women?

Áta nútá cátá piçá? will you go with me?

Négani or *Anégani* *cúpitian náshitari?* shall I cook it in the saucepan?

Anégani imakjnj' iyúrtarité? is it true that they have speared one another?

Icari or *yucari* affixed to the infinitive shows the negative form, thus :—

Cun'awakicáicari, there is no more.

Cíne shímakj iperucayúcari, he has caught no fish.

These affixes, however, are not always necessary, for *Cíne*, no or not, does nearly as well, thus:—

Cíne nicicái, I won't give you.

Cún'ápuca panicú, he has not yet arrived.

VERBS MADE NEGATIVE.

Besides the above forms, numerous verbs are easily made negative by prefixing *m* to the affirmative, *e.g.* :—

Makíritiniri, not to call; from *Akíritiniri*, to call.

Nimakéamacutácani', I did not hear thee; from *Kéamacuta*, to hear.

Nimayútçarawútacani, I have not sewed; from *Yútçarawata*, to sew.

Nimétamatácaniri, I did not see; from *Éta*, to see.

USE OF THE DUAL FORM.

A few examples illustrating the use of the dual form:—

Apýçatácacini, they follow close together.

Maanrátacakiniwá, to hug.

Cícacutácacini, to kiss hand, from *Cíca*, to give; *Wácu*, hand, and the dual affix *tácacini*.

Cacanapýrýtácaciniwá, to fight at close quarters.

Macipututácaciniina, to kiss.

Ichitácaciniina, to quarrel.

Umanatácacana, they spurn each other.

Ýpýtékítácacini, to approach, *i.e.*, two canoes from opposite directions.

Here it is seen that *tacaca* or *tacagini* is the characteristic of the dual form.

REMARKS ON THE VERB.

Besides the forms found in the vocabulary of verbs, verbs have several other forms of less importance. Verbs always end in vowels; this may also be said of the language at large, that it ends in vowels. As to impersonals, numerous examples will be found under the auxiliary *to be* in the vocabulary.

The letter *i* affixed to verbs and to some other parts of speech represents the personal pronoun *thou* or *you*, the accusative *thee*, and the dative *to thee*, in verbs only; and the personal *thou* or *you* in the parts of speech it is used with, thus:—

Piyúciringatçataí píta, thou art stringing.

Here the simple form of the verb is *Yucíringatçata*, and the prefix *pi*, the final *i*, and the word *píta*, are all representatives of the pronoun *thou*, and this is the form generally employed when *i*, as I said before, supersedes *thou* or *you*.

Níyaratái, I strike thee ; simple form, *Arita* or *Anrita*.
Nicicái, I give to thee ; simple form, *Cíca*.
Ký'kýi pítu, thou art a man ; from *Ký'ký*, a man.
Púncamarai pítá, thou art red ; from *Púncamara*, red.

From the above examples it is seen that not only is *i* thus used, but that the auxiliary *to be* is also included.

The proper use of the verb, on all occasions, is not strictly observed ; the Indians, when in the heat of their conversations, use a superabundance of interjections which effectually supplant the verb. The verb oftentimes, especially when compounded, deviates from its infinitive form, *e.g.* :—

Ichitúini, to bend (intransitive).
Ichitúaampuritini, the tree-branch bends.
Uchitúantçupatini, the paper bends.
Capatákiniri, to double.
Nucatçupátaca, I double paper ; where *Ántçupa*, a leaf, paper, is the simple form.

The verb, for the greater part, is perfect, including in itself different actions, or an action in its different aspects as is commonly the case in Greek. Such verb is mostly of a polysynthetic character, *e.g.* :—

Nicúçacatçaturumatiniú, I draw the cord tight round your belly ; thus analysed :—*Ní*, pronominal prefix ; *cúçaca*, to draw tight ; *tça*, cord ; *túruma*, belly ; *tini*, characteristic affix of the verb ; *i*, pronominal affix, signifying thy or your, referring to the belly.

Apáantiniri, to go for water.
Caçarámbucayángutiniri, to comb the hair backwards, where *Yángu* or *Yanguchí*, hair, is the simple form.
Kýçabananáintiniri, to dig for the interment of the dead.
Umbirikéentiniri, to chase or follow hard after a canoe.
Icashikicanuniyángutiniwa, to dislevel.

From the variations to which verbs often are subject, one sometimes is at a loss to conjecture the simple forms when in their inflections they are uttered, thus :—

Apa, to go for.
Wúampa, he goes for.
Ucú, to throw away or pull out ; *Aínca*, we pull out.
Awacacaréwata, to bring forth ; *Wáanwucacapénga*, she has brought forth.

Though, unless the name or subject of the verb be expressed, it is difficult to know the gender of the subject, by adding certain particles to the verb, the genders can be distinguished, thus :—

Wenreyángutari, to comb hair ; *Wenreyángutaru*, *idem*.

Here both forms express the same thing, but the finals *ri* and *ru* show that the first is by a man and the second by a woman. And

here one cannot but notice the very striking similarity there exists between this so-called barbarous language and the ancient and cultivated Hebrew, which also has a distinctive verbal form for the feminine gender.

Whilst treating of this, I may mention that this order is not confined to verbs, but may also be found in other parts of speech, especially in interjections, *e.g.* :—

<i>Wérapanicunútate!</i>	get out of my way!	man to man.
<i>Wérapanicurú!</i>	„ „ „	woman to woman.
<i>Wérapanicurú!</i>	„ „ „	man to woman.
<i>Wérapanicuri!</i>	„ „ „	woman to man.

It is only the finals *te*, *ri*, *ru*, which afford a clue to the genders.

Reciprocal transpositions occur in nouns, but in adjectives and verbs particularly, *e.g.* :—

Apý'rýngamánetiniwa, lit. that wherewith we rub our bodies, *i.e.*, soap, from *A*, we, *Pý'rýnca* or *Pý'rýnga*, to rub, *Máne*, body, *tiniwa* affix.

Ingetapéngari; it has already become night, where *Ingetú* is night, and the affix *pengari* so used, supplies the place of the verb.

Imamatíniri, to become or to have made black; from *Púmama*, black.

ADVERB.

There are good many adverbs; they and adjectives are in some cases interchangeable. Adverbs are sometimes not used singly, but are included in the verbs they qualify; or the verb is so constructed as to include its qualifying adverb, *e.g.* :—

Cáyamacanántiniwa, to walk droopingly.

Uyaricamánatawa, to walk backwards.

The adverb for the most part precedes the verb.

No difficulty is presented in the use of the adverb, therefore it is not necessary to dilate upon it.

PREPOSITION.

Postposition, rather than preposition, is what this part of speech in this language may properly be called, and the same may be said of many Indian languages, for the words used as prepositions do not precede their nouns or pronouns, but follow them. Of the three Indian languages I know I give the following instances:—

<i>Lingoa Geral</i>	<i>Ce-r-oca-ký'tý</i>	to my house.
<i>Ipuriná</i>	<i>Nawini' muni'</i>	„ „ „
<i>Yahgan (Tierra del Fuego)</i>	<i>Hšucqtupi'</i>	„ „ „

¹ Pron. *Hóu-ueeah-too-pi*.

Where the finals *kýtj*, *muni*, *tupj*, are the postpositions, and the literal meaning in each case is :—

My house to or towards.

The postposition is not always used in construction ; like the adverb, it is often included in the verb ; hence the reason of so few in the language, e.g. :—

Cángýtj nicicapénga or *Cángýtjmuni nicicapénga*, I have already given (it or them) to the Ipuriná.

In the first instance there is not the postposition *muni* ; but either form does quite as well.

The postposition, like the adverb, presents no difficulty in construction, and those I have acquired will be found under the head Preposition, in the Vocabulary.

CONJUNCTION.

There is hardly such ; the language is of such a nature that it can afford to dispense with it, e.g. :—

Kéripa'apuca? *Camayari*, *íya* *Cawapú*, *íya* *Yacamú*, &c.

Who have arrived ? *Camayari*, and *Cawapú*, and *Yacamú* ; and so a long list of names may be made.

Piwarabírata nu wai wíampuca cawaký, tell me if he comes or when he comes, where *cawaký*=if.

INTERJECTION.

There is a large number of interjections ; indeed there are very few sentences pronounced without one or more, and such is their common usage that they often supersede verbs, especially in the heat of some narrative. There is, however, this peculiarity in the greatest number of them, that they bear, in their forms, the distinctive gender of the person addressed.

<i>Wachacaté !</i>	be quick !	to a man.
<i>Wachacarú !</i>	” ”	to a woman.
<i>Ah né !</i>	hoa, I say !	a man to a woman.
<i>Ah yú !</i>	” ”	woman to woman.
<i>Citúamarú !</i>	” ”	man to woman.
<i>Ichú !</i>	” ”	woman to man.

PARTICLES, INCLUDING PREFIXES AND AFFIXES.

Of these there are different kinds, all commonly used, but at the option of the speaker, especially when he chooses to give emphasis to what he has said. They are of the greatest use in

conversation. But the truth is, they are sometimes used from mere caprice, placed where there is no real need for them; and through this I have often been perplexed, being unable to distinguish which form was right and which wrong, while, in reality, all the forms were right, but only they were so used according to the locality the speaker was from, e.g. :—

Amu wai piíntipancaicha, come and sit here.

Ámu wai pitupángá

Áantçukecha niwarúngacatáicha, I hang upon a pole, where *cha* and *taicha* are affixes.

Aantçuke niwarúnga

„ „ „

Prefixes.

Those I know are *m*, *ma*, *me*, *mi*, *mu*, *mŷ*, for the most part prefixed to the verb, which then becomes negative; and to adjectives, which undergo the same change, e.g. :—

Mayíruwanta, not to travel or to fish on the water; from *Yúruwanta*, to travel on the water.

Máyatíniri, not to travel in the wood; from *Áyatíniri*, to travel or hunt in the wood.

Múntcýbýrý, not to jest; from *Úntcýbýrý*, to jest.

Máanre, (instead of *Mahánre*) improper; from *Hánre*, proper or well.

Máantacatý, immortal; from *Áantacatý*, mortal.

Naránký, preceded by *Cíne*, meaning not, stands also as a prefix; but it differs from the above in that, instead of making the verb negative it makes it affirmative, e.g. :—

Cíne naránký patacayúcarite, it is warm, from *Ípataca* or *Cípataca*, warm.

Cíne naránký ý'mamakýpý yúcari, it is dark, from *Ímama*, black.

Cíne naránký chícurite ímari, it smells agreeable.

Affixes.

Affirmative affixes.—*Chicara*, *pitipéngara* and *pitícará*, besides affirming, show that particular stress is laid on the words with which they are used, thus :—

Píta chícará, it is you.

Wúantacapítipéngari, she is dead.

Nuwarubýratapíticára, I have told or informed (him or her).

Tingane or *tinganama* affixed to the verb gives it a potential or subjunctive turn, thus :—

Nimangáchi niyútçaratínganama, that I may sew my clothes.

Péngari or *péngaru*, the first to distinguish the masculine, the second, the feminine gender, signifies *already*, thus:—

Nucapéngari, I have already thrown (it away).

Uyúciringatçatapéngaru, she has already strung them.

Kýtý, *kýtu*, or *kini*, added to the verb turns it into a participle-noun, e.g. :—

Nicikýtý, what I have given ; from *Cíca*, to give.

Acakýtý, what we made ; from *Címa*, to make.

Iníkini, what he eats, or that out of which he eats ; from *Níca*, to eat.

Cha or *icha*.—The use of these characterises moral quality and locality, and adds also emphasis, e.g. :—

Yárascaichá, thou art lazy, where *Yára* is an adjective but used as a verb.

Pitupángacha, sit thou down.

Niwarúngacha, I hang or suspend.

Ímenungaribéngaru núicha, I am an orphan.

In all these instances the final *cha* in some localities is very well dispensed with, and I may add that it is not understood by some Indians.

Negative affixes.—They are *icari*, or *yucari*, and *ni*, e.g. :—

Cúne niperucayúcari shímaký, I've caught no fish.

Cúne pumamayúcari, it is not black.

Cun'ipíngarini, he is not afraid.

Affixes distinctive of the plural number. *Wacuri*, or *wacuru*, the former for the masculine gender, the latter for the feminine, having, however, reference to rational creatures, thus :—

Kýkýwacuri, men.

Cítuwacuru, women.

Nútankeriwacuri, my sons.

Nútankeruwacurú, my daughters.

Niri is also an affix of the plural number ; it is used both in reference to rational and irrational creatures, and to inanimate things :—

Cángjytýniri, Ipurinás.

Kíamaniri, tapirs, also cattle.

Aamýnaniri, trees.

Affixes distinctive of the sexes : *Te*, *ri*, *mu*, *ru*, *f*.—As there are no personal pronouns to aid in the distinction of genders, these affixes, as well as the numerous particles preceding, are of the greatest use in the language. See Interjection, a few pages above, where these affixes are exemplified *in extenso*.

Pama is characteristic of the future, and expresses a determination as :—

Nishámýnakícatapamaí ! I'll shoot you !

Waancatçatapamanú ! it will bite me !

Awacananiyapica has reference to the progressive form, thus :—

Niyungúrawacananiyapicá, I am writing.

Euphonic characteristics.

Besides the prefixes and affixes above mentioned, there are certain letters and syllables used in the middle of words and sentences for the sake of euphony. They are: *r, ra, ru, t, int*, e.g. :—

Aicuan-r-awánya, it is in the hut, from *Aicú*, hut, and *Awapíca*, to remain or to be.

Ký'ký-ra-núta, I am a man.

Angý-t-úancarari, it is within.

At'-int-áyatínima, we travelled in the wood.

The letters and syllables between hyphens are the euphonic characteristics.

END OF IPURINÁ GRAMMAR.

VOCABULARY.—PART I.

CONTAINING VERBS, PHRASES, AND SENTENCES.

THE IPURINÁ LANGUAGE.

A.

ABIDE—AM.

Abide or remain to, *Awa* or *Awapý'ca*.I remain, Thou remainest, He remains, *Náwa*, *Páwa*, *Wáanwa*.
Able to, to be, *Púçuta*.We are not able, *Cuné át' apúçuta*.You are able to speak, *Pípuký'ugaçangiretúica*.I cannot speak, *Cune nípuký'ugaçangiretúica*.Ache, *i.e.*, head, to, *Pý'ntaký'wýta*I have a headache, *Nipý'utaký'wýta*.My heart aches, *Nángý' úca papaníni*.Acquire and retain, to, *Putétiniri*.Add to (and fill up), to, *Méteentari*.I add, *Niméteentanapa*.Adhere or stick together, to, *Bichekíni*.To adhere to flesh, *i.e.*, jigger, *Uyúpikicu*.Administer medicine, to, *Pýçangatina*.Physic thou me, *Pipýçangatina nu*.Adulterate, *v.i.*, to, *Ánucacare*.He or she has committed adultery, *Wáanucapýtý'puri* or *Wáan-uca*.Agitated (river), to be, *Itçacatý'atini*.Ail, or be sick, to, *Amíyanata*.I am, Thou art, He is, sick; *Namíyanata*, *Pamíyanari*, *Waumí-yana*.Aim at (with gun), to, *Mishinikiinirú*, *Pútiricakiíntakiniri* or
Pútiricakiíncatapý'ry.Allow, permit, to. *V.* Permit.Am a bachelor, I, *Cíne kíntanirunu nítá* = I have not a wife.I am a male, *Ký'kýra nútá*.I am a married man, *Kíntanirupénganu* = I have a wife.I am a female, *Cíturunu nútá*.I am a married woman, *Kíntaniripénganu* = I have a husband.

Am—

I am not well, *Cúne éca nu*.I am friendless, *Íyaritara nútā*.I am ashamed, *Páshinirítjyký núca*.I am alive or living, *Mapý'ngatjra nútā* = I am not dead.I am an orphan, *Ímenungaribéngaru núichu*.I am a single woman, *Cúne kíntuniri nú* = I have not a husband.I am awake now, *Wácha nuký'wataicha*.I am black, give me some of your light-coloured body, *Níamatj* or *Púmamatj* nútā, *píciyanu piçúrumana*.I am bald, *Nicuchúitawa*.I am good-looking, *Harépiticawaté nútā*.I am her sister's son, *Uáantanirira nútā*.I am honest, *Kýnápera nútā*.I am naked, *Napáritapica* or *Napáritini* or *Nimámangani* = I am clothes-less.I am not naked, *Cíne nu apáritaicha*.I am not all right yet, *Cíne háreca nútā*.I am not dumb, I can speak, *Cíne mápaan nútā, caçángire nútā*.I am sleepy, *Ítapu ukýcapénganu*.Ambuscade, to, *Üyeneñetari*.Let us go this evening to ambuscade tapir, *Íngeta aúyeenetari kiamáu*.Anger, v.r., to, *Níyanama*.I am angry, *Cunáyanama nútā*.I shall be angry to-morrow, *Niníyanama catána*.Anoint (boil), to, *Pý'rýncarawatini* or *Pý'rýnkiniri*.To anoint (or daub on cloth, etc.), *Cashirénginiri*.Answer, to, *Níngea-natiniri*.You did not answer me, *Cíne piníngeanata nu*.I did not answer you when you called me, *Pakíritinipítíngaranú cíne ninígeanataí*.Appear, or be in sight (stump in river), to, *Ítýwáca ántçuta*.I do not appear, or I am not in sight, *Cíne níparináicha*.Approach a place, to, *Ímatacutapéngä*.There is approaching a tatú! *Cayúwana cícani napaní!*To approach, i.e., two persons from opposite courses, *Ípyjtámanutúcukinina*.To approach, i.e., two canoes from opposite directions, *Ípyjtékitucákini*.Are already of age, you, *Pénepe píta*.You are deaf as I am, you cannot hear, *Nukéanacuk' atúcu tçáss tçáss, pichákea nacuký'tape*.They (letters) are far apart, *Intácn awacaré*.They are difficult (to know), *Camímarinacurí*.You are a man, you are not a woman, *Ký'kýrai píta, cíne cíturei píta*.

ARE—ASSOCIATE.

Are—

There are but few (matches), *Mápapikýñucarú*.We are civilized people, *Imbaráuniri-ra-wáta*.We are conversable, *Caçángirerini wáta*.We are dull of understanding, *Amakéamacutaca nimarari*.My feet are muddy, *Cápe kíti nútá*.There are not many there, *Cúne itiyúcaru*.You are not pregnant, *Cúne pítu canimishítaru*.They (clothes) are not yet dry, they are wet, *Cúne uçunága baníca, caampéngari*, or *cáancari*.They (pots and pans) are on their place, *Awánakini áwapén-garari*.How many civilized people are there in Týruán? *Nikíryapakiniparu Imbarániri áwa Týruamá?*There they are! *Wiríncarari!* or *Wiríncararú!*What country are you from? I am from Çapý'rýan, *Kéri-aampa páantana?* *Çapý'rýan níyata*.Thou art an orphan, *Imenungaribéngaru pitáicha*.Thou art big, stout, or full-grown, *Enécarirei pítá*.Arise (in the morning), to, *Ungatiniwí*.You arose in an angry mood, *Náyanamachi púngata*.Arrange or put in order, to, *Wéenrecata*.Arrive at a place, to, *Ápuca*.When I arrive, *Nápuca çáwaký*.Not to arrive, *Mápuacacanítinicu*. V. Expect.To-morrow we arrive at . . . , *Atúna ápuca* . . .When will the boat arrive? *Nacáripara wáampuca áanta?*My, your, or his, mother has arrived, *Natuké ápuca*.He has not yet arrived, *Cúne wui ápuca banícaicha*.I have arrived, I am going already, *Núta upúcari, nicipénga*.I have just arrived, *Nímpiníni yucará*.Ascend (i.e., smoke), to, *Itý'machianta shámýchian*.To ascend a river, *Kitiniri*.When the sun was ascending, *Atúcachi 'cánikýaamputaca çáwaký*.To ascend (a hill), *Cánishiratatini* or *Canikíintini*.To ascend (a ladder), *Cániencatini*.To ascend (i.e., a river), *Imbirítákita*.To ascend (the skies), *Cascáta* or *Cánaca*, or *Cánishitita* or *Cánitishicatiniri*.When we ascend or climb up, *Acaninga çáwaký*.Ask or enquire of, to, *Pý'maá*.Ask thou that I may hear what she says, *Pipý'maá nikéamacuta cítu çángire*.What I have asked, *Nipý'manaký'tu*.

Assimilate, to. V. Resemble.

Associate with (men with men, women with women), to, *Múmane-tiniri*.

Associate—

Come let us sit together, *Atáru nimúmane*, *f.*; *Atáte nimúmane*, *m.*

Assort (maniva or manioc for planting), to, *Tçurínacatútiníri*.

Attained to maturity, I have, *Énee núta*.

Augment (*i.e.*, embryo), to, *Tý'rýcaamputini*.

Await or wait for, to, *Yántapa*.

We are awaiting our brother, *Aíntari ayántaparu*.

I await thee, *Niyántapai*.

Awake, *v.i.*, to, *Y'mýracá* or *Çurecáanta*.

Awake thou now quickly! *Wachacatéicha* *pý'mýracapen gatéicha*!

I am awake or my eyes are open, *Nishuréc'ukýmapítini*.

B.

Back, or have anything behind one, to, *Capúrýnkýcakýtý*, I have the forest, or the forest is behind me, *Nicapúrýnkýcakímpakitínri*.

See, it is behind you(r back), *Pétumataru*, *pipúrýkýmuni wúanwini*.

To back athwart canoe, to, *Cúikýkiniri*.

I back stern, *Nicáikýcapukýtátiniri*; I back prow, *Nicáyukýcaký'wýnatiniri*.

To back (athwart canoe-head), *Wénrecakitini*.

To back water, *Machuti'cakita*.

Bail out (canoe), to, *Ucuánta*.

Bait (hook), to, *Ynpicatçúntitiniri* or *Yupikícu* or *Yumutúkiniri*.

I bait, *Ichácu uiyumutúkiniri*.

Bake or burn (clay-vessel), to, *Kimitínri*.

To bake (grated maniva, etc., in clay vessel), *Tacatáticu*.

Balance (*i.e.*, humming-bird in the air), to, *Arainí*.

Bark, *v.i.*, to, *Itcýaré*.

To bark (a tree, etc.), *Maçakícu*.

Bathe, *v.r.*, to, *Kípawu*.

Let's go to bathe, *Amakípawa*.

That wherewith we bathe and rub ourselves (*i.e.*, soap), *Akípaca* or *Akípaantacu* *çáwaký acáshibumanitiniwá*.

Bawl out after (driving away alligator), to, *Ücushampetaréamputiníri* or *Chítiniru*.

Halloo, begone! begone! leave the goose! go to mid-river! or I'll shoot you! *Uh, shampetaín, Uh, shampetaín! hárantý pacícaru! apúnícakýyu muní pímýtacaperú! nishámýnaký-cata pamai!*

To bawl out to (alligator), *Mínkirikiníri*.

Be or exist, to, *Awa*. *V.* Is.

To be close together (*i.e.*, many persons), *Putúintiniwá*.

To be toothless, *Námangatçapataricútini*.

You are not toothless, *Cúne pínamangatçapataricútini píta*.

To be alight (*i.e.*, fire), *Imántacáamputa*.

BE—BEAT.

Be—

To be about to, *Napanucá*.
It is about to upset! *Ukitaca napanucá!*
To be a baby, *Amaritaca*.
When he or she was an infant, *Wúamaritaca çúwakj*.
To be weak and unable to walk, *Yúngini* or *Cayukíni*.
I am weak, am falling, *Nicuyacapénga nitíngananíniyá*.
To be men, *Mjkykjytacakjy*.
To be women, *Mjçututacakini*.
We are men, *Amacacakjytacaniwa wáta*.
We are women, *Amuçututuca*.
Be (thou) gone or going! *Piçápuca!*
To be jealous of, *Amanputunichí*.
To be able to, *Píguta*.
We two are not able, *Amapúçutacanúmakini*.
To be better from sickness, *Acínuantaca*.
When I am better, *Acínaantaca çúwakj núta*.
To be crescent or new, *i.e.*, moon, *Epicucapítini*.
The moon is new, *Cacýrjy' yakitanabitini*.
The moon will be there (higher) to-morrow night, *Catúnan uvárutawa cacýrjy'*.
To be day, or light, *Ipunikíni*.
To be difficult, *Mashirakibebítiri* or *Mashirakibj' scari*.
It is difficult for me to write, *Camashirakibebítiri núta niyungári*.
To be dormant, *i.e.*, leg, *Iyáapatapawá* or *Iyábatawá*.
To be indolent, *Yára*.
I am not lazy, *Cúne yára núicha*.
To be jealous of, or quarrel with, a co-wife, *Uwánga*.
To be pregnant, *Y'mi umíshita* or *Amérahankéri*.
She's pregnant, *Camishi*.
To be quiet, *i.e.*, baby, *Ciméenkini*.
Be quiet, don't cry! *Máwata!*
To be sick, *Amíanata*.
He is sick, *Waamíanari*.
To be silent, or close the lips, *Apitengapututiniwá*.
Be (thou) quiet or silent! *Máwata cùmichi!*
To be unemployed, *Tçuringa*.
She is unemployed, *Utçuringa wáanwape cítu*.
Bear a load, I, *Kike nu*.
To bear babe in sling on breast, *Aparé*.
She carries her child, *Wíampareuý'mý*.
Women carry, *Cápare-ru-cítu*.
Beat or flog, to, *Shirúkitataru* or *Shirúca*.
My husband will beat me, *Níntanirima nírupatapúmanu*.
Oh dear, why has he beaten my sister? *Yúyuyu ikiratucuscata-parikiráni íkeruni nípý'rungi nírúpascatacarí?*
To beat to death (with stick), *Nýrúpaticu*.
To beat (clothes when washing), *Púnganchicu* or *Pungara-wáticu*.

Beat—

It (sore finger) beats or ticks, *Utenéngare*.Become or be white, it (beach) will, *Itçubij'ngatjta*.My sore or wound has become hard (skin) and white, *Nímatataancánri içáruncá carúcata*.To become hard skin (i.e., sore), *Matátaca*.To become dark or night, *Ingeta napanucá* or *Mabiyán napaní* or *Ichiacapéngari* or *Inganucapénga*.To become paste (pounded cacao), *Capérú*.Beg, to, *Ámanaini*.I beg you, *Námanainií*.To beg of, *Amntakýtj*.You'll beg of Camayará to-morrow when he brings some turtle, *Camayará mý'na cimbirí pjúmutakýtj catánan*.I beg your pardon, *Enepitícara*. . . .Beget, to, *Éta*.He has begotten me, you, *Caétanu*, *Caétaí*.Begin, *v.i.*, to, *Múmputiripíratiniri*.We began to count at one, *Amúmputiripíratari* one.Belong to, or to possess (vessels used to eat out of), to, *Íntaretinirí*.What I eat or drink out of, is already downstairs, *Níntaretaký'tn ishitipéngaru*.I go now to fetch father J.'s crockery, it contains nothing; and I will put down the comb, *Wúcha pútj J. íntare napínia, cune caíngetaicarú, nitacánaparú çapupýritá*.Bemoan, or sympathize with, another, to, *Nápetiniri*.She bemoans or they bemoan, *Canáperú* or *Unápetari*.Bend, *v.i.*, to, *Ichitúini*.The tree-branch bends, *Ichitúaam puritini*.The paper bends, *Uchitúantçupatiní*.To bend (pin, stick), *v.t.*, *Cacupikíniri* or *Cacupíca*.To bend, breaking (thin board), *v.t.*, *Capurínimbiri*.To bend forwards the body towards the ground, *Cumíncicu*.To bend one's head sideways, *Týnj'ntýcanupitini*.To bend over or incline forward, *v.r.*, *Yuuuini*.To bend back finger (of other hand with index), *Cúçakibiré*.To bend wrist (writing), *Ímutingini*.I bend elbow (in writing), *Nímutingacúnuketini*.It (needle) has bent, *Catúpuscara*.It (comb) has bent, *Utabúnnicarawacú*.Bind together corn, to, *Yashíribatinirí*.To bind or fasten (with loop and knot), *Yashirikícu*.I bind or fasten loosely, *Amuanirí nicúçacatçatiniri*.Bite, to, *Acátcaca*.To bite off, *Acaracá*.I bite off thread, *Núcarakiniri mapíatça*.It bites, *Wáuncatçaré*.It will bite me! *Wáuncatçatapamanú*!To bite (shaking, *i.e.*, snake), *Atçúntjécuampucata*.

BITE—BOIL.

Bite—

To bite off (thread with teeth), *Açaucá*.You called me as the fish was about to come and bite, *Shímaký ápuca chapaníca pukírita nu*.It (piranha, a voracious fish) has bitten it (bait) off, *Wúanshiníngá* or *Ishú*.Blacken, to, *Mámata*.The ground will dirty your clothes, *Kýbachí imámata pi-máuga*.Blaze (*i.e.*, fire), to, *Itíricacatini*.It does not blaze, *Ichipukýpé* or *Ichipuký'ya*.Bleed (also to have the menses), to, *Eeréngaticu*.You bleed, or your blood trickles down, *Ipúan peerénga*.Blinded, I am not, *Cíne ninuký'ta*.He is blinded in one eye, *Içúramataacaanta*.Blow (*i.e.*, wind), to, *Itáure*.To blow, *v.t.*, *Shúngicu*.I blow fire, *Shámýna nishúngataicha*.Let's blow the fire, *Shámýua ashúngapucateicha*.To blow water, *Ataburicúntu*.To blow (*i.e.*, porpoise), *Imbarán wantabúricaantiníri* or *Ukiritá* or *Ukiritaankíri*.To blow, *i.e.*, two porpoises, *Tçuracawatíníri*.The porpoises which blew, *Tçuracawutaký'tu béçuri*.To blow out light, *Wúkiniri*.To blow one's nose, *Shángarawatini* or *Shangabítiníri*.To blow zarabatana, or blow-pipe, *Ataluricarí* or *Icúcatiníri* or *Icaré*.The wind has blown it (light) out, *Catáuri iriwáca*.The wind has blown it (cloth) away, *Itáware anicapy'rý*.Blunt, to, *Açukícu*.Boil, *v.t.*; to, *Ashitíníru* or *Ashitícu* or *Ashitaru*.I will boil the cassada before it is midday, *Acángýshiti iyý'matucutaca çáwaký, náshitari yuminyári*.It is about to boil, *Ipúnenapanícu*.It is about to boil over! *Iánabanucá!*Where shall I boil it? *Nákira ashírawata nu?*To boil, *v.i.*, *Inpyá*.To have boiled, *Ipúkini*.It has boiled, *Upýnpénga* or *Upýnú* or *Ipúnpenga*.It has only just now boiled, *Wácha ícara ipúca*.It has boiled down, *Awapénga*.The fire has boiled it (water) down, *Shámýna wacakítacapéngari*.It has already boiled or is cooking, *Acúkýppucapénga* or *Acíca*.That which is boiling is cooked, *Áshiri ipunpénga*.Mine that is boiling is not cooking fast, *Cíne catý'marica náshiri*.It is boiling over, *Naránkyçatýtacayucarité*.

Boil—

It is not yet boiling, *Cúne naránkýpucarité*.Bore a hole (with instrument), to, *Yúmukiniri*.To bore lobe, septum, etc., *Yumutukíeu* or *Yupikíeu*.How now, come and let me bore your septum, *Ataté amuni pipunyumaréen niyúpicai*.Born, to be, *Awacáni*.Before I was born, *Nimawacáni cíwaký*.Our brother was born to-day, *Akéamaníri avíni wácha*.Borrow from (for a few hours), to, *Amananakiníri*.To borrow from (for many days), *Putétiniri*.I borrow from you, Thou borrowest from me, He borrows from me, I borrow from him, *Niputetúitinií*, *Piputetúitininu*, *Iputetúitiniú*, *Niputetúitiniíri*.Bow, *v.r.*, to, *Ipúpingamanetini*.To bow in adoration, *Yúkiritini*.To bow down, *v.r.*, *Papíngini*.Thou shalt not bow down to clay, *Cúne catçári muní pipápingapé*.Fathers, do not teach your children to bow down to an image of clay, I am jealous, and I shall be angry if they do, *Pútýwacuri* *cúne catçári cáta icámakýtý* (image) *cúne puwaratapé pitankériwacuri*, *cun' ipapíngini*, *nut' ámaputunichi*, *núta náyanamachi icámakýtý ipápíngá cíwaký*.To bow (as tree-top at blast of wind), *Icachitúiniri*.Break (basin), *v.i.*, to, *Ichirángá*.To break line, *Icaracá*.The line has broken, *Icaracapénga yúcari*.It (gun-nipple) has broken off, *Upatapénga*.To break (stick or switch across), *v.t.*, *Patáini* or *Mabý'rýnakiniri*.I break, *Nimapatáancatiniri*.To break (or have broken glass), *Capupý'kýtaperu*.To break off (edge of calabash), *Machapiyanru*.To break off (end of knife), *Capatákiniru* or *Capatáiniru*.You've broken off its end, *Picapatúcapernu*.To break open (urueuri, *i.e.*, aunotto with hand), *Caky'uýnaca*.To break open (*kýmbatí*), *Mashurekíniri* or *Mashurecaruwútini*.I break open, *Nimashurecarawátachi*.I have broken open, *Nimashurecapénga*.To break or knock open (nut, etc.), *Pirikíeu* or *Pirikíniri*.I break open nut, *Nipirícamakýtiniri*.To break (biscuit), *Mapucúnica* or *Arita*.To break off (thread while sewing), *Macaracapíri*.To break or pull off (button), *Putawaký'tetiniri*.To break (flesh into small pieces), *Machichíkeretiniri* or *Machichíkeretícu*.To break or emit wind from the mouth, *Antarakini* or *Antara-cúnakini* or *Cachíankýrý* or *Cachíankýtiníri* or *Cachíankýticu*.

BREAK—BUILD.

Break—

It (needle) has broken, *Ichebibé*.She has broken off the needle's eye, *Cáitçúmŷ ucapŷrŷ'nica cítu*.

You have broken the eye of the needle which you gave me,

Picabŷry nibetçúmŷtákŷtuicúra cai picica nu.It (stick) is not broken or parted, *Cúne pŷrŷ'nica*.It (edge of clay vessel) is broken off, *Ishivetú* or *Cashiwetari*.You've broken off mouth of gourd, *Pimachapíya nta cuýrŷ-nuputú* (from *Machapíyantiniri*).The pole has broken off (down) from the liana, *Aanke catarrúncanáapŷrŷ áampŷtça*.Breathe or be alive, to, *Inamángini*.To breathe irregularly, *Cínaniri*.Bring, to, *Mý'na*.Bring (thou) it hither, *Am'pimý'nari*.The steamer will bring farinha, *Vapor umínari catarukŷrŷ'*.When he, she, or it, brings, *Umý'nga çáwakŷrŷ*.I will bring some here to-morrow, *Atána wai nimý'naru*.To bring side by side, *Pitúmanatácacá* or *Pitátacakini*.Don't bring any water, let be, *Cun' imbaru pŷmý'anpete, wéretuc' icha*.Bring (thou) it hither, *Pýmýnabucatí*.Bring (thou) hither and let me see, *Pý'mýna netámataricu*.Who will bring any? *Kéripara mý'náantari*?Come bring it! *Pýmý'n'apuca!*To bring forth young, *Áwacacaréwata*.She has brought forth, *Èmi waanwacacapéngá*.Brought, I have, *Nimý'napýtýcari*.What have you brought? *Kéripara pimý'naicha*.He brought, *Umý'ngŷtŷ*.He is already coming bringing, *Ýnpéngáicha waampúanta*.Brood (chickens), *v.t.*, to, *Ucúwýrýnkini*.Browned (*i.e.*, coffee roasting), it has not yet, *Cúne úncamaraca baníca*.Bruise (tobacco into snuff), to, *Cámurucarawátini*.To bruise or cut, *v.r.*, *Mutúkitatini* or *Cachéngamatátini*.To brnise, *v.t.*, *Chichikŷrétiniri* or *Chichikŷrétari*.The wood has bruised my lips, *Áamýna ichichikŷrétiniri nipútú*.Brush (clothes), to, *Wéenretiniri*.To brush hair (with brush), *Wéenreyangutiniwá*.I brush thy hair, *Niwéenreyangutinií*.To brush or stroke (back of head) with hand, *Caçarapán-cakŷ'wýtiniri*.To brush off mosquitoes, etc., *Pútiniri*.Bubble up (boiling liquid), to, *Icíni*.Buckle, to, *Èenretakicu*.I buckle my (trousers) belly, *Néenretacatúrumaticu* or *Niyapacáwakiyntátiniwa*.Build or make, *Cámo*.

BUILD—CACKLE.

Build—

Whither away? I'm going to my plot to make a hut, *Ataté níamuni pýqú?* *Cuneté nucúmiriin-ra-nýçá nicám'avini-tiniwá.*

To build up fire, *Yúshikiniri* or *Yúshikicu.*

My cousin build up the fire to what I am cooking, *Shítu piyúshikintari nashiríncha.*

I have builded it, *Niyúshicapengari.*

Bumped (or I have a bump) on the head, I am, *Nipapánca-ký'wýmatatini.*

I have a bump on the hand, *Nipapáncacúmatatini.*

I've bumped my head, *Nipaanký'wýtiniwa.*

To bump, *v.t.*, *Paunký'wýtiniwú.*

Bundle up, to, *Cýtatíniri.*

I've already bundled, *Nacýtatapéngaru.*

It is bundled up, *Cacý'tari.*

Burn (*i.e.*, fire), *v.t.*, to, *Aricú*; also to burn one as hot corn.

The fire has burned down, *v.i.*, *Shámýnímininipénga.*

The fire has burned me, *Shámýna aricapé nu.*

We burned or have burned (the paper), *Atananíra kimí-puataparu* or *Ata kimitaparú* or *Áta kimípuala.*

It (coffee) is burned *Utéenetacharicarétní* or *Utéenetachari-caretúcatini.*

Father's saucepan has (or its contents have) burned, *Awacanani pininiara áripe pátý cúpiti.*

It (pepper, etc.) burns, *Itcýjurý'.*

Shall we burn off (top of empty tin)? *At'akimicuwúna-tiniri?*

To burn in fire, *Kímitiniri.*

To burn to charcoal, *v.i.*, *Ichíbukýyaminikítini.*

To burn, or be in as fire, *v.i.*, *Imántacúamputa.*

The fire has not kept in, or kept burning, *Cúne imakýný'ný-mani shámýna.*

Burst (and spread, *i.e.*, cotton-pod), to, *Ishnrecú.*

To burst or explode (*i.e.*, gun), to, *Ushurecú.*

To burst (bladder with foot), *Camatakíniri.*

To burst (*i.e.*, one's belly, etc.), *Ímutukíniri.*

To burst previous to falling, *i.e.*, rain, *Ímutuc' imbarún.*

Bury (pot's bottom in cinders), to, *Caanyakíniri.* *V.* Inter.

Button (clothes), to, *Éenretacákítiniri.*

Buy, to, *Unéta* or *Míshiricaru.*

I buy from you, *Nímíshiricaru pítamuni.*

Do you like to buy my gun? *Nishámýnakinala pímíshirikímianu.*

To-morrow I will buy harpoon from . . . *Atána nunéta yúminti . . . muní.*

C.

Cackle (*i.e.*, hen), to, *Antaratatini.*

She cackles, *Wáantaratutini.*

CALL—CAUSE.

Call, to, *Akírita* or *Akíritiniri*.

I call thee, *Nakirituá*.

I do not call thee, *Nítá makíritamaícha*.

To call towards self, *Pingapíniri*.

God will call to Himself our souls when we die, *Apý'nga çáwaký*

Deus ipý'ngapawa áta címírgjúnaacuri j'wíjea muní.

I do not call thee, *Nímákitacaníi*.

Not to call, *Makíritiniri*.

That which I call, *Nakiritínina*.

That one or the person yonder is calling you, *Ucúra akíritapéngai*.

What do you call this, or What's that? *Kéri úngura?*

To call in aid a husband, *Ákiriipuatiní*.

Wáanýce is calling for her husband, *Üntaniri wúankiripuata Wúanýcé*.

It is you who are near (me) that I call, *Wéraan awacáricai nákiritai*.

Call (thou or ye) him or them, *Áankiritapucarité*.

To call or entice for seduction, *Yúcuçúta*.

To call by name, *Cápujntácakini*.

What do you call your country, or where you live? *Kéri jwángá párapnue?*

Can or be able, to, *Púçnta*.

Let be, you are not able, *Wai-r-awú, cíne pipúçnta*.

We are not able, *Cíne apúçnta*.

I cannot take it (thread) so (through mosquito-net), *Wúkira-pínícaranú*.

You cannot, *Wákirapinicarái*.

We cannot sleep now, *Cíne apúçntu-r-ámakini* or *Cíne apúçnta ámaca wácha*, V. Able to.

Capsize, to. V. Overset.

Carry, to, *Tý'ca* or *Aníca*.

Carry (thou) this thither, *Igái paníca úyaicha*.

He has already carried, *Ütýcapéngáicha*.

To carry child on hip, *Inkecútinírn*.

To carry gun, etc., on shoulder, *Tanútiniri*.

Castigate, to, *Putikitíniri*.

To castigate (the buttock), *Chapý'rý*.

I castigate this one, *Íyane nichabéri*.

Catch or grab (flies with hand), to, *Machupútýtiníru*.

To catch fire, v.n., *Arí* or *Aripéngá*.

To catch or have caught (fish), *Perucá*.

My cousin has not caught any fish, *Cíne shímukýrý perucayú-cari shímaký*.

Cause or produce sores on skin, to, *Mutúkitatakiníri* or *Mutúkitatakinírari*.

The piums have caused the sore on me, *Camichetúníri umutúkitatakiniranute*.

Sickness causes me to gape, *Amíanari necaríra napíshata* or *Catçuí kýpapúkitira napíshata*.

CEASE—CLEAVE.

Cease boiling (fluid), to, *Umapúcani*.

To cease from labour, *Uyaampakitini*.

To have ceased to rain, *Itçúyanaca*.

It has ceased raining, *Itçúyanapénga*.

It (pain) has ceased, or is alleviated, *Ieréngucapenga*.

Chafe (flesh), *v.i.*, *Itatacapétape*.

To chafe (cord by rubbing), *Catírita*.

To chafe (the skin, *i.e.*, *púmakýtca* or cord), *Apúatamátatini*.

Chalk (a line), to, *Mánitçatiniri*.

Charm away rain by blowing through fist, to, *Atabnricashitíntini*.

Chase, or follow hard after (a canoe), to, *Umbirkécentiniri*.

To chase game (*i.e.*, dog), *Yúmu*.

Chastise or correct, to, *Iniyuta*.

Don't chastise me, *Cíne píniyatupenú*.

To chastise (with cord), *Mý'rýtcýitçatíni*.

Chew, to, *Níchetiniri* or *Níchetímirari*.

Choke, *v.i.*, to, *Mánutçaaentiniri*.

The dog is choked, *Anábanari atçakíni* or *Píntashitini*.

To choke, as water, *Wáantarácatíni*.

Chop (tree-trunk), to, *Chengaráamýua*.

To chop (a stick), *Chengacútini*.

To chop meat, *Chénginiri*.

To chop across (wild boar or bird), *Tárutiniri*.

I do not chop open, *Cíne catáríre nútá*.

To chop or cut bone, etc., *Cánkýry* or *Cauký'ta*.

To chop (nut-shell, etc.), *Pukiniri*.

Cicatrize, to, *Matátaca*. *V.* Become.

Circle (or delineate a circle), to, *Makiyúrikicu*.

Circulate (*i.e.*, blood), to, *Iyárikýtaamputini*.

My blood circulates, *Nierénga iyárikýtaamputini iúni*.

Clap hands, to, *Pý'tawacutiniwú* or *Pítacútiniwa*.

To clap hands (fingers clasped), *Mámatukýrý*.

Clasp (a book), to, *Cáwýruinirú*.

Clean or put in order, to, *Wéenreta* or *Wéenrecata*.

To clean (gun, etc., with fat), *Níchatiniri* or *Kichukíniri*.

To clean throat (by friction), *v.r.* *Wéenrecanaký'natiniwá*.

To clean (spoon with husk), *Wý'ratiniri* or *Wý'rakýký'tiniru*.

I clean, *Niweenrikýkýtaru*.

It is now cleaned, *Wéenrikýkýua wáca*.

It is cleaned, or swept clean, *Atucutipéngaru wácha*.

Clear (nipple of gun), to, *Yúcurutinirú*.

Cleave wood, to, *Shámýnachíratícu* or *Shámýnachírarawatini*.

I cleave, *Ishámýna nichírarawatini*.

To cleave and wound, *Chepikíniri*.

His mother cleaved his lip, *Íniru uchepikíniri uputú*, whence *Chepíputú*, Split lip.

To cleave or break one's head, *Shuréea*.

To cleave open (turtle), *Uçanártícu* or *Ubíritaantícu*.

To cleave or cut open (nrueuri, or palm-fruit, etc.), *Caukícu*.

CLIMB—COME.

Climb tree, to, *Cáninginiri*.

Idem, a hill, *Canikiintini*.

When I had climbed the tree, I saw the tops of numerous trees, *Áumýna muni ký'tutý nícaninga çúwaký, nétamaam-putare auncatý itúcanani*.

Clip hair, to, *Kichívitiniwa* or *Yútiricarawútini*.

To clip off (button, etc.), *Kícarakíniri*.

When you clipped my hair the other day I was bald, *Pikýchíwý-taca çáwaký nítá ký'tate, cúcara ý'kýwý*.

Close the eyes, to, *Matángapýca*.

I close my eyes, *Núkýma nimatángapýca*.

Thou closest thy eyes, *Pímatang' úkýmapímatatini*.

To close (a book), *Apacatíniru*.

To close the lips, *Apíténgapututiniwá*.

To close or push back (a drawer), *Yucirínginiri* or *Yukipúiniri*.

To close (watch with its cover), *Tútapýrý*.

Is it (sugar tin) tightly closed ? *Kínabucuwaampupengaru* ?

To have closed the wings, *Shívacamínkitini*.

Clothe, *v.r.*, to, *Iéenremangútiniva* or *Éerutakicu*.

To clothe or furnish with clothes, *Mángachitiniwá*.

Cluck, to, *Antarapétatini*.

Clutch (moving on trees, *i.e.*, monkeys), to, *Apacatý'yaaputa* or *Apacatý'yaamputiníri*.

Cock trigger, to, *Múnanakicu shámýnaký*.

Coil up line, to gather and, *Caitúngatçata*.

Coire vel Cubare cum alienâ uxore, *Capiténginiri hánt' ítaniru*.

Collect (rain), *v.i.*, to, *Icarúnganaginí*.

Idem, and to be ready to fall, *Ímutuginiri*.

To collect, *v.t.*, *Aputúipucuri*.

To collect or gather (fire), *Púkitiniri*.

Comb hair, to, *Çápupýtiniwa* or *Wéenreyangutíniwa*.

To comb hair backwards, *Caçarúmbacayángutiniri* or *ru*, for a woman.

Come, to, *Ý'na*.

Whence do you come ? I come from the forest, *Níamuni pýn-peicha* ? *Intý'baky nýnarícha*.

I will come to-morrow, *Atanú ný'narícha*.

I come here every day, *Íhántý úntý wai ný'narícha*.

The Colibri will come hither to fetch away the indiarubber, *Colibri wai uý'na serynga wíampaca*.

I come now from the house, *Wacha ný'na áicu munícha*.

He will come here soon, *Wai wácha úpuca* or *í'naicha*.

Your sister will come next rise of the river, *Hántý mitúan çáwaký-týr-ný'mpe pitáru*.

She will come next rise, *Hántý mitúan çáwaký ný'mpe*.

When the river is high it will come, *Mitaan çáwak' ápu-caritíngani*.

By and by, or days hence, January will come, *Catúnawac'ápu-caritíngani Janeiro*.

Come—

Where do you come from? I come from yonder, *Níamu-nipíñauwácha?* *Icúira níñuári.*

Come (thou) hither sit and converse with me, *Ámu waipitu-púnga nínta cáta pímiçúngireta.*

Come (thou) hither, *Amuté*, male to male; *Amuyuyí*, female to female; *Amunirú*, male to female; *Amunirí*, female to male.

Come here, *Wai pápuca.*

Come (thou) hither to eat, *Ámuni muní pý'namanamatá pína-peenga.*

Why don't you come hither, my children? *Kéripa cuné ámuní muní pýuamanamatá chaántari níantaniriwacuríma?*

I will come back soon to this hut, *Wai úvici muní wácha nimúpíiirú.*

I will come to you to-morrow, *Atanú píta muní niçá.*

He will come to-morrow with *Mariyutý'*, *Catánawac' ýnapanieá Mariyutý' cáta.*

She is about to come, *Wácha banícararú.*

Come, let's go a-hunting now! *Wákýshanga úayataicha.*

The soot is difficult (to come off), *Cacibibébitiri cachíanri.*

There comes! *Napaní* or *Napanucú!* e.g.:—There comes a man! *Ký'ký napanucú!*

To come into contact with (and harden rubber-milk, i.e., smoke), *Ínuca.*

When did they come here? *Nacáripa ýnúanta?*

It came hither, *Wai ýnascúta.*

It was at *Ianrí* that sickness came, *Ianrí tukína catçní.*

He is already coming and bringing, *Ýmpéngaicha wíam-páanta.*

What do you say to our coming hither to-morrow morning early? *Ata atanú pucámara nápuca wai muní aý'na?*

When you see the canoe coming from up river, tell me thereof. *Icúruwamuni pétabaca çáwaký úanta, piwarabý'rata nu.*

Command or tell to do, to, *Apéeneta* or *Yúcanabýratimíri.*

To command absolutely, *Pániyatíniri.* Also, *Yúcanatiniri.*

What God has commanded, i.e., Decalogue. *Pútý Deus ipáni-yatakýtý.*

What he has commanded, *Iyúcanatakýtý.*

Thou shalt not command thy children to travel in the wood on the Lord's Day, *Cúne pipániyatape pitankériwacuri pitankéruwacuru, Domingo, cun' úyatapé.*

Commenced to string, I've inst, *Wácha tikiyúcara niyuciríngatçata.* Compress (sponge), to, *Puruintíniri.*

To compress (toes with fingers), *Machúmangakítíkitiníri* or *Mánuricakítíkitiníri.*

To compress (lips with fingers), *Capútacapútutiniwá* or *Capú-tacari putú.*

To compress (lower lip as if to whistle), *Machúngapútutiniwá* or *Maçúnanguçúnatiníri.*

COMPRESS—COVER.

Compress—

To compress (with the fingers as one's flesh, etc.), *Cachíngebakítiniru*.Compute by means of the fingers, to, *Yáuwabutarité*.I compute, *Niwacukí'an niyáuwabutarité*.Conceal (under body or clothes what is stolen), to, *Páticu* or *Yabítukiniri*.Conduct and introduce, to, *Áyata*.Lead (thou) me, *Páyatú uncú*.I conduct thee, *Núyatamái*.Consider or con, to, *Mý'nýta*.What are you thinking of? *Kéri pimý'nýtape?*Contain, to, e.g.:—It contains nothing, it is empty, *Cúne caíngcuúnaicari*.What I eat or drink out of, contains nothing now, *Níntare-tupéngaru, cúne caínyetaicarú*.Contract fundament, v.t., to, *Achímunkiniri*. Vice versá, *Catçútatiwi* or *Catçutútawa*. V. Push.It (sponge) is contracted, *Uínenticu*.Convalesce, to, *Acánaantaca*.When I am better, *Acánaantaca çíwaký nutú*.Converse, to, *Micángiretini*.To-morrow I will converse with you, *Catúna nimiçángiretaité*.Cook or boil, v.t., to, *Ashitiniri* or *Ashitaru*.It (meat) is not yet cooked, *Cúne upinúantapani*.Shall I cook it in the saucepan? *Anégani cúpitian náshitari?*It has cooked through, *Harecapíngabegari*.When it has cooked, lift it (saucepan) down, *Üpuçu ipucacá-tucu pucacarú*.Cool, v.t., to, *Chíngaretakiniri* or *Ataburikíniri*.It (roast coffee) has not yet cooled, *Cúne itçayacabúcuta*.When it (roast coffee) has cooled, *Uchéngarekýtacu çáwaký*.Cork, to, *Íeenretakicu* or *Itúticu*.Cough, to, *Thungíniri*.Count or compute by fingers, to, *Yáunticu*.As you counted or measured at first, *Mý'ny piyáun takiticara*.Count again, *Wúchitana piyúunta*.Cover, to, *Pátiniri*.To cover the head, *Páta* or *Ký'wýtiniri*.Wherewith shall I cover my head? *Nikéríma nipaký'wýta?*I cover my head, *Nipaký'wýtiniwú*.To cover, v.r., *Abachimútatiniri* or *Abachimúticu*.To cover (or lay temporarily shell on moquin, i.e., drying by smoke), *Capamakiniri*.To cover (face when weeping), *Mánatuký'tiniwá*, from *mánata uký' tiniwá*.To cover (saucepan), *Céretiniri* or *Céretinirítíngane*.To cover (or slide on a cover as on *yacuké* or needle-case), *Yúciringicu*, e.g.:—

Cover—

To cover *yacuké*, *Yúciringakéticu*.
 To cover one with a cloth, *Apamángaticu*.
 To cover (maniva-root after planting), *Yúpimakicu*.
 To cover after interring, *Yúuricapiintápýrý*.
 To cover (sugar tin with its lid), *Catukiniri* or *Múantaca*.
 To cover tightly, *idem*, *Ínapucuta*.
 I've already tightly covered it, *Núta péngara ínapucutari*.
 To be covered (stump by water), *Itj'wakini*.

Covet, to, *Iyúamutiniri*.

Thou shalt not covet, *Cúne pýyáamutapé*.
 You do not covet or are not covetous, *Cúne kþyáamula pítu*.

He wanted or coveted at first, *Michi ímutikiniana*.

Crack (nut between teeth), to, *Amatakinirú*.

He cracks nuts, *Uámatakícaru maký'*.
 To crack (knuckles), *Camutúkicu* or *Cámutukiniwa* or *Cámutu-cacukýrý*.
 I crack my finger, *Nicámutuc'acukítiniwa*.
 I crack my toes, *Nicámutucukitikítiniwa*.
 To crack finger and thumb together, *Mamátakinirí*.
 It (beam) is cracking or giving way, *Ibj'rýnýca*.

Crackle (roasting coffee), to, *Mútakini*.

It crackles, *Úmatacakita*.

Crawl (tortoise), *v.i.*, to, *Uuípucutini*.

It (baby) crawls, *Cámitini*.

To crawl (ant), *Ucámitini*.

Create, to, *Cáma*.

I have created thee out of clay, *Núta macaúiracúmaí cátçari cáta*.

Creep or climb up (lizard), to, *Úcaningatáta*.

Cropped close, to have hair, *Kýchý'wýtiniwá*.

Cross, or go right across a forest, etc., to, *Acicapítini* or *Tingitini*.

To cross a stream, etc., *Imbjýrý'yata*.

Let us go across, *Am'ambýrý'yata*.

We cross, *Ambiriúankitini*.

Where shall I or we cross? the stream is so high, *Níamuni-m-ambýrý'yatáte*? *mitáscabitibericáwanrité*.

Crow, to, *Cángire* = To speak.

Crucify to, *Cabýtýnecabý'rýna*.

Crumple (inen), *v.t.i.*, to, *Iyachimángicu*.

We've crumpled our clothes, *Amanganiri ayachimángua*.

Cry or weep, to, *Chíabatini* or *Chíntini*.

To weep for a son or daughter, *Atçánchi*.

To cry (*i.e.*, toucan), *Icuekíni*.

To cry (*i.e.*, cuatá, a monkey), *Aímbiricatiní*, *e.g.* :—*Ei, ei, ei!*

I cried at what I saw (*i.e.*, my people), *Netíkiníara nichínta*.

Cubare cum muliere quâ, *Kýtiniri*.Cudgel, to, *Ýnýrupata*.Cuff or beat, to, *Yurutíniri* or *Yurutaré*.Curl, *v.t.*, to, *Catakinginiri*.

CURL—DIE.

Curl—

He curls hair, *Icatakýngayángutiniri*.Curved or bent (finger bitten by spider), it is, *Cumíngaký'tacare*.Cut bark off tree-trunk for canoe, to, *Chéngamýnaamputiniri*.

Wait, I will go into the wood and cut down some patauá,

Arí wúcharacu, niç' intý'pakýmuni niçawaký'patari kichitípa.To cut into slices (as fish), *Ký'tacaamputiniri*.I will cut its flesh, *Ushininanira nichúamputa*.To cut (with knife), *Ký'pýtacarawátini*.To cut (with scissors), *Kitcútacare* or *Kichiríngari*.To cut nail with idem, *Kibirikiniri*.To cut and make a drain, *Maçúwantakiricáamputiniri* or*Maçúwantac' (a) iric (u) áamputiniri*.To cut (fish) lengthwise, *Kichirengicu*.To cut (fish) crosswise, *Kíshininqicu*.To cut across (with sabre), *Caukíniri*.To cut across (copaiva, etc.), *Tukícu*.To cut (flesh or any meat), *Ucamaký'nýticu* or *Cháamputiniri*or *Çutunitícu* or *Ký'pýtacaruwáticu*.To cut heavy or through (urucuri, etc.), *Táyanaçawacariticu*.To cut (half through idem), *Haríniçawacacuri*.The axe has cut my (toe) nail, *Kýtái itçutacacúta nuçáwata*.

D.

Dance, to, *Iyápiricatini*, *Ceréngachi* or *Cérenashititini* or *Cérenini*.It (top) dances, *Yakírupatiní*.Darkened, when it(night) has quite, *Itúyanata matángaretaca çúwaký*.Dash foot against, to, *Yúkitítini*.Daub or plaster (clay with hand), to, *Pítiniru* or *Pítaru*.Decayed (*i.e.*, tooth), to have, *Ikýrýpénega*.Your tooth is decayed, *Ikýrýpé pitcirú*.Decompose (corpse in grave), to, *Iyariúngicu*.Delineate (ground with fingers), to, *Macíngashititiciu*.Deplume, to, *Macaracapítíamputiniri* or *Chakícu*.He is depluming the other, *Hántý-r-ichúca*.Depreciate, to, *Pashi*.He depreciates thee, *Upashicaí*.Descend a ladder, to, *Cachécuatini*.To descend a hill or mountain, *Shírinashiratatini*.I descend ladder, *Nimishírinacuáturi* or *tiniri*.To descend a tree, *Shíringicu* or *Shírimpiñini* or *Shírinini*.To descend river (in canoe), *Shirimpéentini*.Desire or want, to, *Ámuta* or *Iyamutiniri*.I want, *Niyímutacuta*.Detach (paper pinned), *v.i.*, to, *Upurukiní*.It has detached, *Upurucapénega*.Die, to, *Áantaca* or *Acapé*.He has died, *Ipíngichi* or *Upýmpéngana*

Die—

My mother is dead, *Wáantacapénga níniru*.When we die our Father God will call us to Himself, and our souls will remain with Him for ever, *Apý'nga çáwaký Pútý Deus ipý'ngapawa áta cámýrýánaacuri ýwýca muní amapý'n-ganý aúnwapýca*.Die not (thou) but live, *Pimapý'nganýna wírinpawá*.It is not we who die of our own accord, it is our Father God who makes us die, *Cun'áantaca cun' acícawá, Pútý Deus áantacacicawúta*.Dig (ground) to, *Ký'çacawarinirí* or *Ký'çaperawátini*.To dig hole (for the dead), *Ký'çabanúintinirú*.To dig up stump, *Áantçutacáwakini*.To dig hole for planting maniva, *Atçutýarítiniri*.To dig hole (at a given depth, i.e., length of ferro de cova or iron-digger), *Yúpitingapáttiniri*.Dimple (cheeks), to, *Qúnanganaticu*.Dip up (water with hand), to, *Murúncatinirí*.To dip out (liquid, etc., with anything), *Cýrúkiniru* or *Cýrúkicu*.Dip (thou) up (water) and wash thy hands, *Cýrucánta arúca-wawa píchawa*.To dip up water with a bucket, *Yípatapýcúantiniri*.To dip or take up (food out of pot with spoon), *Ucacaríwaticu* or *Ucakíniri*.To dip out (granulate with spoon), *Ký'turutaticu*.To dip up (ink with pen), *Eenretakiniri*.To dip (foot in water), *Yúcumucakitiniwá*.I have not dipped out, *Cíne níçrucayúcari*.Disappear in the air, to, *Maatúngicu*.It disappears (boat round point), *Ueréngukini*.It (gun) discharged here and there, and the charge dropped, v.r., *Y'wa tiginíki ý'wa tiginíki uchácata*.Disembark (from canoe), to, *Cánikinticu*.Disembowel, to, *Ungatícakiticu*.Pull (thou) the entrails, *Wai púca itícacu*.Disentangle (line), to, *Wéenrecatçatinirí*.Dishevel, to, *Cashikicánaantari yángu*.It has dishevelled, v.i., *Imashicakipétiniwú*.My hair is dishevelled, *Nimashicakipeyángutiniwú*.The hair is dishevelled, *Icashikicánaniyángutiniwú*.Dislike or have no love for, to, *Mýtýrýtakicu Ungunuwangicu*.Don't beg anything of me, I am ill-disposed towards, or I dislike, you, *Núta kýtý'ranani*, cíne púmanape *nu* or *Kýtý'rananisca píta pýtýcaí*.The Ipurinás dislike, *Kýtý'rananiri Cúngýtý*.They dislike thee, *Imýtýrýtacaníi* or *Uúngunuwangíntakiníi*.The Ipurinás were ill-disposed towards you the other day, *Cúngýtý umánangare píta muní ký'tate*.Disobey, to, *Makéamucntaca*.

DISOBEY—DRAW.

Disobey—

We disobey, or are dull of hearing, *Amakéamacútacaniri*.Be not (thou) disobedient, *Cuné pimakéamacutacani*.Disposed towards, to be ill, *Múnangare* or *Mánaticu*.Dissolved, it (chocolate) has, *Uwacucapénga*.Distend, belly, *v.t.*, to, *Túrunyatýta* or *Cubicatítini*.Distort the face (hug and frighten, *i.e.*, *camýry* or ghost), to, *Máarata*.Dive, to, *Puký'ncanticu* or *Yúkiriaantimi*.To dive (to bottom of river, etc.), *Tamíruncú*.Do or make, to, *Cámaantiniri*.Do or make ye, *Incúmarawatimi*,Do ye, or ye shall do, nothing, *Cun' incámarawatapé*.Do (thou) it again, *Wúchana*.What is he going to do with the skin? *Nátucupa ý'naangaimata*.He did nothing, *Imacúmarinipénga*. *V.* Make.It is you, or you did it, *Píta chícará*.¹What are you doing? *Kéri picáma*? or *Áta pitamaichá*? or *Kéri piyumaretú*?To have done, *Núca*.When you've done tell me, *Üpuçu pínaca çáwaký pícha nu*.I've not yet done, *Cúne nínaca baníca*.When you have done sewing tell me, *Üpuçu yútçare pínacare çáwaký pícha nu*.I shall have done when it is dark, *Pucúmaracani nínape*.It's all done there, *Ipíni ucarukirú*.It's already done (made or finished), *Upuçupéngari*.The fire is made, *Shúmína upuçupénguri*.The deer is roasted, *Ikimirí upuçupénga çúti*.Doff, to, *Cúwacacuri*.Double, to, *Capatákiniri* or *Cachitúiniri*.To double a point, *i.e.*, people, *Tiníntikini*.Idem, *i.e.*, a vessel, *Utýny'ntýcatítini*.I double paper, *Nicapatúantçupatiniri* or *Nicachitúaantçupatiniri*.To double (not fold, paper), *Catçupútaca*.To double fist, *Machíkintawacutiniwú* or *Machíkitacutiniwá*.To double (selvage before sewing), *Cuitúnginiri*.It (boat) is rounding or doubling the point, *Utabúncakíaaamputini*.Draw (anything towards oneself), to, *Cúçakicu*.To draw likeness, *Apayaunkíniri*.Thou shalt not image me, *Cúne papayaunkíni nu*.I draw cord tight round your belly, *Nicúçacatçatúrumatinií*.To draw fish from its hole and throw ashore, *Mashibacabáttiniru*. *V.* Grapple.To draw open, *Uceréen*.

¹ N.B.—There is no verb here, but the forcible use of *chícará* supplies its place.

Draw—

To draw tight (cord, etc., in binding), *Cúcacatçatiniri*.

I draw tight, *Nitéenecuçacatçaretiniri*.

To draw tight (cord round belly), *Yashiricáamputiniri ticáin* or *Yashirícatícuyaamputiniwá*.

I draw tight round my belly, *Niyashiricaamnútiniri niticáin*.

To draw or pull out (pin on paper), *Mapurucá*.

To draw into nose snuff (through tubes), *Ángirekiniri*.

To draw in belly, *Cúcacacinaniritiniwá* or *Inapíchíni*.

To draw in (to mouth) air or smoke, *Acíngabítiniri*.

To draw out or pull back (drawer, ramrod), *Mapurukíniri* or *Cárawatini* or *Ceréen*.

I have already pulled or drawn, *Nimapurucapéngaru*.

To draw fire (from under pot), *Ushiketa*.

To draw line (on slate, etc.), *Macínginiri*.

To draw (top of petticoat) close together, *Cashirínginiri*.

To draw (a door) close, *Cuçáyangicu*.

To draw (food into month), *Acýcýtaríucha*.

To draw back (bow-line in shooting), *Mashiríngabitini*.

Draw (thou) it (likeness) nearer your eye, *Puký'mapýcata*.

I drew back suddenly, *Nicanabýriini*.

Draw (ye) near hither, *Amushángý*.

Let us draw nearer to . . . *Wakirashángý* . . .

Dread, to, *Mitanatiní*.

Dream, to, *Papínata*.

You dreamt, *Pitapúnawatapinawá*.

I was unconscious while dreaming, *Nimashínirecana nitapérú*.

Drift (canoe), to, *Itiyucakíaaamputapé*.

Drink, to, *Iyatíniri*.

I am thirsty, I want to drink, *Nipuçúnatapénya nýatacacuté*.

I am going to drink first, *Niyatapanicá*.

What shall I drink out of? *Nikériama nýata*?

To drink (with spoon), *Shíruanticu*.

Go for some pataná that we may drink, *Kichítipa pápa achí-kitínganana*.

Drip, *v.i.*, to, *Itabýkini*.

Drive (vessel), *v.i.*, to, *Uçatiríripeemputa*, or *Utiyucaámpntini*.

To drive away (fowls, etc.), *Uçukíeu* or *Cibíkicu*.

Drive (thou) it away, *Puçucapári*.

He drives, *Uçúca*.

Drive (thou) away the dog, *Picibíc' anabanaríté*.

To drive off (mosquitos or piúms), *Pútarva* or *Perucá* or *Perukícu*.

To drive or brush off (idem), *Yyáauríkicu*.

To drive stake into the ground, *Tucáamputiniri* or *Tucakíticu*.

The rain drove me, *Imbaráan-ra-uçúca píñinu*.

It drove you, *Uçúca píñiú*.

It drove you two, *Uçúca páwa*.

Drop, and fall down, *v.i.*, to, *Ieucháca*.

To drop and lose, *Acíkinirí*.

DROP—EAT.

Drop—

To drop or fall down from tree, *Írikini* or *Íripe*.
 I fell upon the ground, having broken the foot-rope, *Nicaracapú niripemá* or *Nicúracá mangítítapamá niripemá*.
 To drop down, *v.i.*, *Mý'cýbikicu*.
 To drop water from mouth, *Üwacacúantiniri*.
 To drop down (mosquito-net), *Cýnturíiniri* or *Cýntaréen*.
 To let drop (one's dress), *Wéenrecuticu*.
 To drop off (axe-head), *Ushubakini*.
 To drop (gradually granulate from hand), *Ümburukíniru*.
 It (floor) will drop or yield, *Ishiképnati*.
 It (knife) has dropped, *Ucachacupénga*.
 I knew not when it dropped, *Cune nimirutaícarí icachakini*.
 When we seized the tracajá to turn it over, in our walk on the beach, we dropped it (cloth), *Cuníru amayúintiniyará acatabakiríniyaru acíniya kýbachían aícicapýrý nípúmanga*.
 Drown, *v.i.*, to, *Angiraantiní* or *Angiraantapínini*; *v.t.*, *Yúkiriçúmüruncutiní*.
 Drawse, to, *Nacaantiní* or *Nacaantícu*.
 Dry (clothes), *v.i.*, to, *Içumángini*.
 To dry (*i.e.*, sun), *v.t.*, *Içumángakitacari*.
 The gravy is drying or evaporating, thicken (thou) it, *Ashian awapéngari pucíketa*.
 It (leather in sun) dries and hardens, *Icharicá*.
 The deer's hide is drying and hardening, *Icháricamatatini múniti matá*.
 Dwell or reside, to, *Pútýrica*.
 Where do you (m.) live? *Nikérishiti pipútýricaté?*
 Where do you (f.) live? *Níamuni pipútýricarn?*
 Our Father God, who art above in heaven, *Amakýný'ca Pútý Deus, itánushiti awacúricani*.
 To dwell, *e.g.* :—Is that your father who is at the Ímuri (confluent of the Ciriwené two days above Tçapý'íyan, right bank)? Yes, he is; *Ímuri awacúricani píta pátý? Arí, Ímuri awacarípiticara núta pátý*.

E.

Eat, to, *Níca* or *Nípucure* or *Shínangaretíiniri*.
 We ate beef there, *Ívara kíam'ataníca*.
 Farinha for the Ipurinás to eat, *Catarukýrý' Cángýtýniri nicarú*.
 What shall I eat? *K érima ninícaicha* or *Kéri ninípeichá?*
 Let us eat at once, *Wíkýsh'anica*.
 I will now eat, *Wáchá cýyacúrima niníkiníi*.
 Only themselves have eaten the tortoise, *Inawana-ra-nicáru çutúyu*.
 That I may, or that which I am to, eat, *Ninícaricú*.
 She fibs, she *did* eat it when downstairs, I saw her, *Pushiratá, uníca pitícara nítiyacúare útucu nikibatáantabý'carj*.

EAT—ENTICE.

Eat—

You may sew when we have eaten, *Ūpuçu nípucure ánicá cágawaký piyútcárawata*.

I have eaten all, *Ukjnýpén̄ga ninícaru*.

She alone has eaten, *Y'wananirá* (or *Uwánanirá*) *nícarí* or *Mapáracara uníca*.

We alone have eaten, *Mapára aníkiníca áta*.

She has not yet finished eating, *Cun' upúçuta nícatayaní cítu*.

Echo, *v.i.*, to, *Çabýretini*.

Effervesce, *v.i.*, to, *Uçatçúripetini*.

Eject (water from mouth), to, *Ūwacacáuntinirí*.

To be ejected (*waampí* from *icána*), *Ipukjng' icápi* or *Upanikiní*.

Elapse, to, *In-eeréngukinirí*.

How many days must elapse before we go down river?

Nikéripakýný úntýpara áca ikíyu?

Emaciate, *v.i.*, to, *Shicá*.

I emaciate, *Nishicá*.

He has emaciated, *Ushípe*.

Embark, rather to approach for embarkation, to, *Yúkiriinticu*.

Where did you embark? *Ata kéríampa piyúkiriintaperu?*

To embark in a canoe, *Murúncukiniwa* or *Murúncucawa*.

Embrace, *v.t.*, to, *Maanrátacakini* (dual form).

Emit speech (so as to fall on hearer's ear), to, *Cacachácata* or *Cacachákini*.

God does not emit to us directly what He has said,

Içángirebéngani cún̄e icacachácanúcatari Pátý Deus úta muni.

Encircle, to, *Yakitángatúmatiní*.

To encircle (body with arms), *Maarátacakini*.

The halo has encircled the moon, *Acáwari yikitánga cacíri*.

Encompass (by walking round), to, *Yakitúngini*.

End (*i.e.*, road), to, *Ímuticúamputiní*.

It (print) ends there, *Y'wýcarawéra imaputúngíre*.

To end or disappear as a day, the sun, etc., *Ishipipúniyucané* or *Ishipúni* or *Eréngua*.

Enlighten (*i.e.*, light), to, *Yúpinícaricámara*.

Entangled, it (*line*) is, *Iyashirikíniawa*.

Enter (a farm), to, *Muticúpétini*.

To enter flesh (jigger), *Yúpýea*.

To enter trap (*i.e.*, fish), *Ikínya*.

To enter *tcýcatýrú* (*i.e.*, fish-trap), *Ūurnan*.

To enter hole (of bead, *i.e.*, thread), *Íuruankiticu*.

To enter (mosquito net), *Yurnán*.

Let us enter, *Aurupéngá* or *Auruán*.

I enter, *Niurubíniuyucarí* or *Niurupéngacn*.

When we went for a walk the other day, we entered the farm of Cawápu, *Kýtayánupuentiníia úmýtecapetini Cawápu kíkiyu*.

Entice (calling with lips like unto dogs, male to female), to, *Píchunakini* or *Píchunacaré*;

Female to male (calling like unto fowls), *Pínganacaré*.

ERASE—FAN.

Erase (writing), to, *Cúshibukiniwa* or *Cáshibnkicu*.

To erase (idem on ground), *Yatúinginira* or *Yatúingicu*.

Erect head, to, *Tçanucanupítini*.

Evaporate, to, *Awaini*.

It is warm, or the heat is not evaporating (from saucepan),

Cúne naráñký patacayúcarité.

Excavate (i.e., dog), to, *Kýjábetini*.

It (*kýtcýna*) excavates, *Caricú*.

To excavate in order to plant maniva or cassada, *Atçutýtiniri*.

Exchange, to, *Angichítiniri*.

I exchange with *Yacamá*, *Niangichítiniri* *Yacamá muní*.

Excrete, to, *Tícatini* or *Pýrlinkiniwa*.

Not to have need to excrete, *Maticútacani*.

Exhausted (in speaking), to be, *Mapukíbiratacani*.

Exist or have existed, to, *Awacakícu*.

Their bodies exist no more, *Cun' imanawáicari*.

Expand feathers (i.e., clucking hen), to, *Ucíntirekini*.

Expel babe from womb, to, *Catçíunga*.

Explode or go off (gun), to, *Ümutukini*.

Expose the body (by lifting up clothes), to, *Üciriniwa*.

The stump (in water) is exposed to view, *Itýwácatçutatini* or
Itý'matçutátapenga.

Expose (thou) or thou exposest thy body, *Puçúra pawaté* (m.),
Puçúra páwari (f.).

Express (juice in hand), to, *Machíkitaticu*.

I press out, *Nimachíkitaticu*.

Extend tongue (and breathe like a dog), to, *Ínýningabatini*.

Extinguish (fire), to, *Kýwýtçacúantici*.

Extract (jiggers, thorn, etc., with fingers), to, *Yúsharitiniri*.

Idem, with pin, etc., *Ukíni*.

You've already pulled out, *Pukínipengari*.

F.

Fall or drop down, to, *Cacháca*.

To fall from tree, *Írikini* or *Íripe*.

To fall, i.e., a tree, *Íntiyamýtini* or *Intiyín* or *Itucúnaca*.

To fall (from brink) into river, *Aparapé*.

It has already fallen, *Uripénga*.

It (mosquito-net) has fallen, *Ipakitípe*.

When it (river) has greatly fallen, *Paankýpýkýnúca awaeini*.

The large boat (i.e., steamboat) will ground when it (river)
is very low, *Paankýpýkýríin nímbeta úanta mitáru*.

I fell down (from hammock), *Nicachúcanacapenga íshiti muní*.

I fell from a tree, *Áamýna nimutúcape*.

It (ground) being so slippery, I nearly fell, *Níripe napau-
nucúpushipúrupescabýtýry*.

You fell on tree-trunk, *Áamýna pírica*.

Fan to, *Apucarawáticu* or *Inapukícu*.

Fan—

I fan, *Ninapúkini*.Thou fannest, *Pínapuca*.Fasten (as mosquito-net after spreading), to, *Tçátiniri*.To fasten or tie, *Enchicuta*.Idem (top of wigwam), *Enchícuri iceretari*.To fasten (twine in making a loop), *Yashirikicu*.To fasten (canoe painter with two half-hitches), *Mapatabiríiniri* or *Mapatabýrý'yatçatiniri*.To fasten (*i.e.*, knot on two half-hitches), *Ínchikiniri*.To fasten to one's flesh (*i.e.*, leech), *Ipitécamatíticu*.What I have fastened has dropped, *Icachacapéngá nínchikiniri*.Father (rather to be a father), to, *Míwaankini* or *Mímawakini*.Call (to Thyself all men) the inhabitants of the world, then
(adopt them and) be a father to them, *Pishínireca pakírita
itacúinchikicu hankériwacuri, inna wéenreca Pimímawakýný
(mímawakini, éwai turi eis piatépa)*.Thou art a father to us, *Pimiininetiniváta*.Fear or be afraid, to, *Píngicu*.I fear, *Nipíngare*.He fears thee, *Ipingicuí* or *Ipingái*.He fears not, *Cun' ipíngariní*.Feed or nourish as parents to their children, to, *Mánechitiniri*.I feed or sustain you, *Nimánechita ínta*.You feed us, *Pimánechitawatu*.Feel, to, *Múantakiniri*.Feel (thou) me, *Pimántaca nícha*. V. Pass.To feel, *v.r.*, *Caanyacáamputini*.Fell (tree), to, *Tukicu*.Fetch, to, *Ápa*.I will go and fetch them, *Napúiniri*.I go now to fetch what father J. eats or drinks out of, *Wúcha
pútý Jacob íntare napínia*.When did he fetch (yon)away? *Canihínaca çúwakýaampapéngá?*He fetched us away, *Inna apapáwata*.Come let's go for piquia, *An' acaní campapínuwate*.Fib, to, *Kýpataby'nawa* or *Panirachíranacha*.She has fibbed, *Púshira-r-úwa*.He fibs, *Pánichirarí*.Fight, to, *Chíparitiniri* or *Matcini*.To fight (close quarters), *Cacanapý'rýtúcakininá*.Fill up, to put in and, *Shampukíniri*.I have filled up, *Nishampucacítarí* or *Nishampucakítacaricú*.It is filled up, *Ushampucapéngá* or *Ishampucáanta*.To fill up and level (hole in ground), *Apácashititiniri*.Fillip, to, *Ký'matakíniri*.Find, to *Apucaru*.

We find it (pronunciation, or to us it is) exceedingly difficult,

Ata muni narankímimakýpécarí.

FIND—FORBID.

Find—

You do not find it difficult, *Cuné píta camashirechikíntacari*.
 Finish, to, *Puçupénga*.

Let us now finish (to relate) to our father Jacob, *Am' ashipukí-niri pátý Jacuté* or *Ám' amaputurukíniri pátý J.*

Finish what thou art about, *Pishibucaricutéru* (te to a man, *ru* to a woman).

To-morrow I shall finish the canoe, *Atána nipúçuta áanta*.

He has not yet finished, *Cúne ichimúkýta baníca*.

We have finished all we had to say, *Ashibucapéngari açúngire*.

When I have finished eating, *Üpuça ninípucure çúwaký*.

To be finished or used up, *Ishipukíniri*.

Fire (gun), *v.i.*, to, *Ümutukini*.

To fire gun, *v.t.*, *Shámýnakínati* or *Mámatakíniri* or *Shamýnakítá* or *Shámýnakýrý*.

Fish (in canoe on water), to, *Yúruwanata* or *Yúruwanatini*.

To fish (with seine, rod, etc.), *Ucatçúantiniri*.

I fish, *Nucatçúanta*.

We fish, *Auncatçúanticu*.

Flay, to, *Umaçúntuca* or *Umaçakícu*.

Flee or escape, to, *Mýtekini*.

He, she, it has run away, *Capanú*.

She is a runaway for she fled, *Íuacaru pitícara úmiteca*.

Float (on water), to, *Pýmacapíni* or *Pýmacatýta*.

Flow (tide), *v.i.*, to, *Iyúcicápuyaímbaruantiniwú* or *Iyúcicápuyatini*.

Flowers (or it has flowers), it, *Caauwýry*.

Fly, to, *Arakíni*.

It has already flown away, *Waarabéngarara*.

The wild turkey has flown away, *Payurí arapénga*.

Fold (selvage), to, *Cáintungáamputiniri*.

To fold up (cloth), *Intúti* or *Intútacuri* or *Caintúnginiri*.

To fold hands, *Machikitángawacutiniwa* or *Machikitacutiniwá* or *Yúchapanwacukítiniwá* or *Yúchapainiri*.

To fold arms, *Maaréngacuúnatatawa* or *Maaréngacuúnatatiníwa*.

Follow immediately after one, to, *Apý'çatiniri*.

Let us follow father J., *Pátý Jacob pý'týcaampý'çata*.

To follow (dual form), *Apý'çatácacini*.

To follow, *Ácicatikinitiníri*.

The alligator followed the civilized man, *Waancicatikinitari Imbaraniri caikíri*.

To follow, *Mapipíniniri*, woman to man ; *ru*, man to woman.

Follow (thou) me, *Pimápipinini nu*, man to woman.

I follow this, *Nimípipiníi*, woman to man.

To follow after, *Cápukýticu*.

Forbid, to, *Üntakikiñiru* or *Üntakýca*.

I forbid thee, *Nuntaký'kýti*. V. Prohibit.

God our Father has forbidden us (saying): Thou shalt not seduce another's wife, *Pátý Deus üntaký'cawate áta muní*: *Cúne háut' íntaniru picapýténgape*.

FORCE—GIVE.

Force down (and through month, phlegm), to, *Atçakícu*.

Forget, to, *Mamashínacákíj'nýtj* or *Mapúnaticu* or *Mashínicarétari* or *Maputukíniri*.

You have forgotten, *Píta nitari* or *Pin*.

You have forgotten his name, *Pimaputjánganataru*.

Forgive, rather not to be angry with, to, *Mániyanamani*.

Forgive thou us, *Pimániyanamani áta muní*.

Form vessels with clay, to, *Áwarukíniri* or *Wéenrekýbachítiniri*.

With my hands I have formed thee out of earth, *Núwacu cátá náwarucaí kýbachí cátá*.

God first made Adam out of earth, then gave formation to his body, *Pátj Deus míchi kýbachí cátá icámúanri Adam, wéenreca iwéenrekýbachítari ímane*.

To form or roll up (dough, etc.), *Píruinticu*.

Frisked and fled, it (acutipuru, or squirrel), *Icúpatitapénaampucatini*.

Front, or have anything in front of one, v.t., to, *Y'nkýwýkini*.

I front the forest, *Ný'nkýwýcatúmpakitiniri*.

Fructify, it does not, *Cíne caríri*.

It fructifies, *Caríri* or *Caripéngari*.

G.

Gape, to, *Apíshaticu* or *Apíshari*.

Gape again, *Wáchana papíshata*.

Gargle (throat), to, *Anracúanticu*.

Gather up (seeds, etc.), to, *Ámakýta* or *Ámakýtinirú*.

Shall I gather them up? *Námakýpéta?*

To gather (twitlark's eggs, etc., out of hole), *Ungikiníri*.

Others have already gathered them, *Nang' ungicapéru*.

Get or fetch, to, *Ápa*.

Get out of my way! *Wérapanicu nútate*, male to male. *Wérapanicurú*, male to female, *ri*, female to male.

Give, to, *Cíca* or *Cikíniri*.

Are you not going to give any clothes to the women? *Áta cíne cítuwacuru pícica mangáchi?*

I will not give you any clothes, *Cíne nícica mangáchi píta*.

I don't like you, I will give you, *Kýtj'rana nícicapitaticai*.

To give away, v.r., *Cicawá*.

He, Kírama himself, has given himself away to the civilized people, *Y'wýca Kírama icicawá Imbarániri muní*.

It is not we who give ourselves health, it is our Father God, *Cíne mamýyanataca acíca wáta, Pátj Deus mamýyanatacacíca wáta*.

He has given us what now is, i.e., to-day, *Áta icikínira wácha awarí*.

What is given to me, *Ný'ngakýtj* or *Nicikícu*.

After death our Father God will give our souls immortality, *Apý'nga cáraký Pátj Deus icícawa wéenreca ucámýrjánawacurite imupý'ngane*.

GIVE—GO.

Give—

Givè me a basin, *Hántuta pícicanu caçuruký'ta*.What else did he give? *Kérinura cacicaréma?*I beg you give me a comb, *Çapupérita pícicanu namánainií*.Give me water, I want to drink, *Ímbaran pícicanu niyatucú*.Have you given me this? *Picikiníca nu iyama?*Give this to him, *Picicú iyu j'wamuní*.Why should I give you (dog) anything? you don't kill any tapir, you don't point out game, *Kéríma nicicá? cíne kiamú pucá, cíne cayúma pitúicha*.That which I gave, *Niciký'tj*.Who gave you this? *Ker' icicáí iya?*The needle you gave me is eyeless, *Cíne catçumiyúcaru pici-kýtu cái nútá muní*.You've broken off the eye of the needle you gave me, *Picabý'rý nibetçúmýtákýtuicára cái pícica nú*.Glisten (star), to, *Ímantamatátini*.Glue, or fasten with anything adhesive, to, *Pitakíniritíngane*.Gnaw, to, *Yúparétiniri* or *Yuparére*.Go, to, *Ça*.Let's go outside, *Apukínca*.To go for corn, *Ký'mýtini*.I have gone for corn, *Arí, niký'mýtaptiticarí*.Be (thou) gone or going! *Piçápuca!*To go without, i.e., outside, *Pukinkicu*.To go for, *Ápa*.To go for water, *Apúantiniri*.In which (canoe) do we go? *Nikérupakiámpa-r-açá?*I go, good-bye, all right, go, *Wárambeicute nútá*, masc., *ru*, fem.Go hence! *Picipé!*Go thither! *Wákira piçá!*Let's go into the forest, *Acipénga indýbaký' muní*.I do not go into the forest, *Cun' indýbaký' niçá*.I alone will go, *Hántuca nút'acipénga*.I am going to my hut, *Nawiní muuí nicipénga*.I said when I have eaten I will go to my high land, *Ninícanapa niçá nichacuté núcaimirin muní*.Let us go or begone! *Acipéngaté*.Whither do you go to-morrow? *Nía piçá ataná?*Will you go with me? *Áta nútá cáta piçá?*Come let's go for urucuri, *Ámu euchi uampapínawate*.Let's go to the other side to-morrow, *Ataná ýpýný'ya muní açú*.When we return to-morrow from the other side let's go to the road. *Cutáuna ýpýnýámuni aý'na úpucare apuchí muní açú*.Let's go back, *Akiríca*.What shall I go for to the hut? *Kéri nápa aicú muní?*Let's go together, *Amakýný'cu açá*.When shall we go? *Nacárip'açú panicá?*To go, or walk in front of one, *Míkiti j'nkýwýca*.

Go—

Shall I go for water? *Napúanta?*She has gone for water, *Ímbaran wampáanta.*Go thou before, *Míkiti py'nkýwýca.*Go and fetch some cold water, *Chíngareentacar'ímbarán pápa.*He goes, *Waçá* or *Içá* or *Uçá.*It goes towards the clouds, *Ímamakýpe muní içá.*A canoe goes up river, *Áanta icúruan içá.*She went away unsent, *Ushímireca-ra-ucipíri.*He went away last night, *Ký'ta ínganuca ucipénga.*I went thither long ago, *Ký'tabucupénga wákira nuçári.*Where are you going to? *Níamuni piçá?*What are you going for? *Kéri pápa?*She is going for corn, *Uký'mýtacaru.*What do you say to our going to the Purús? *Átate amuni Wý'nýçawana am'açári.*It's gone a long way, *Icipénga itacú.*It (light) has gone out, *Íwupenga.*When the sun has gone down a little, *Atúcachi íshitipitipá-waca çáwaký.*It's gone thither already, *Wákira péngararu.*Begone! *Piçápnca!*Whither have the whites gone? *Kérimuni piçán Imbarániri?* or *Nikér'ipuan piçá Imbarániri?*To which Maripuá have the whites gone? *Nikíripara Mari-puútýpa piçá Imbarániri?*Goggle, to, *Canúpýrýantini* or *Anicaunkýrý* or *Icánapýrúkitini.*Grab or hold, to, *Mýyakiniri.*Grapple fish in hole, to, *Machiputakíniri.* V. Draw.I grappled an *ishaari* the other day, *Ký'tatý nimachiputúcari ishaari* (a scale-fish).Grate, to, *Açukíniri.*I grate now, *Naçukíniciaca wácha.*She grates nuts, *Cítu waançukíciu maký'.*Graze (flesh with knife, etc.), to, *Kíshakicu.*He grazed me, *Ikíshacapiniñinú* or *Ikíshacapenú.*Grind (turning handle), to, *Cakíriyukíniri* or *Cámurukíniri.*To grind (between two stones, etc.), *Cámirikíniri.*Gripe (with fingers or hand), to, *Yachitakíciu.*To gripe anchorage (*i.e.*, anchor), *Utcý'ntapurúinmayakíniri.*Groan, to, *Cý'nanjýrý'.*To groan in sleep, *Unkíni.*Ground (canoe), to, *Achíini.*The canoe has grounded on the beach, *Kýbachímini waan-chián áantá.*Grow long (as nail), to, *Iyúciringaçáwatatiniwú* or *Iyíciringacariwá.*To grow (hair), *Ikíbirikicu.*To grow or be growing (people), *Yáuatini* or *Cýrérecaam-putiniri.*

GROW—HAVE.

Grow—

To grow (plant), *Ipichekíni*.By and by when you have grown or become old then you shall die, *Wéenreca piçúrinca cáwakiyucú pipýnú*.To-morrow she'll have grown bigger, *Catána ucérererecatíkita cítu*.He has grown tall, *Íntanupénga*.I shall have grown big by and by, *Catánawacari camuýnty' nénee*.Growl (guariba or howling monkey), to, *Ántarabítitini*.Gulp down, to, *Níshirenginíri*.Gut, to, *Ucatícakiticu*.We gut, *Aúncaticakítiniri*.

H.

Halloo, to, *Cúitini*.Halt or be lame, to, *Yúchimikiniwa* or *Yúchimecari* or *Turiú*.I am not lame, *Cúne caturú núta*.Halve, to, *Cáyarikjtý* or *Cáyaríniri*.Hang up, to, *Warúnkiniri*.To hang up properly, *Harécariwarúnginiri*.I hang, *Harécu niwarúnga*.Shall I hang up the pirarucú ? *Anégani niwarúncacútari cu-nacurí* ?To hang thread or beads around neck, *Ínukitçatiniri*.To hang down arm, *Tý'makitakiniri*.To hang clothes, etc., on line or pole, *Imbiricakiniri*.It hangs, *Íwaruncapicá*.His belly hangs down, *Utúruma-ra-cacháracu*.To hang or strangle, *v.t.*, *Yashirícanukítiniri*.Harden (rubber by fumigation), *v.i.*, to, *Iturúngainté*.When it (clay) has hardened, *Cáicu ínaca cáwakj* or *Ucháricu cáwakj*.Harpoon, to, *Yúrutiniri* or *Yúrutari*, *i.e.*, pirarucú or any fish.To harpoon, or spear, or lance, *Ký'matakíniri* or *Kýmatáun-tana* or *Ký'matacari*.I harpoon in order to eat, *Núca pínawa ninípýricú*.I was relating to my brother-in-law that yesterday your sister and I went to Big Lake to kill turtles which abounded ; your sister not knowing how to paddle, the turtles fled, and I did not lance a single one, *Uya nimínabare muní niçámbýra, ký'ta núta pipýru cáta Mitaripuá muní açá cimbirí-niri* ; *cúne pipýru imarut' imécutini*, *cimbirinir' imítuaca cíne húntj niký'mataca*.Hasten away or flee, to, *Kýbatínwana* or *Ímitaca*.Come let's begone ! *Am'ukýbatápuucawa*.Hatch (eggs), *v.t.*, to, *Upukíni*.Hate, to, *Manatíniri* or *Mitáratacaníri*.Have or possess, to, *Putétiniri*.

Have—

To have dizziness, *Tcŷ'wŷteentá*.I have pain here and there still, *Íngurakŷ'pe nûcara catçuí*.I have much pain, *Nûta mitípuca catçuí*.I have a flux in nose, *Nimacyŷ'utŷta*.I have a cold, *Cachicukŷ'pepŷ'tupitícarite nûta*.I have a sore gullet, *Caícuçacanamŷnapé ichûpe nicánakŷ*.What I have, thou hast, done or finished, *Ninakŷtŷ, Pínakŷtŷ*.It is I who have strung on this thread; No, it is I who have done it, *Íyatçaan nûta yuciríngatçata; Cuné, nínakŷtŷçarawéra*.I have a pain, oh dear, oh dear! *Catçuí pitá pitícarite or Catçuísca píta pitícarite, néitabanite, néganite négani!*You have, *Pítu-ra-catúi*.I have not, *Cûne catúi nûta*.To have a thing behind one in regard to position, *Capûrŷnkŷ-cakŷtŷ*. V. To front.I have no child or children, *Cûne nûta keéne Imŷ* or *Cûne keéne nu*.To have no necessity to excrete, *Maticátacani*.To have no necessity to urinate, *Matcínacani*.I have no wife, *Cûne nûta kicíturi*.I have no mother, *Cûne kiníruica nû* or *Cûne nátu áwaca*.I have none, or there's none to me, *Cûne keéne nû*.I have not had measles, or measles have not come to me, *Cûne wâampuca nûta sarâmpo*.He has already had measles, *Waampupéngari sarâmpo*.He, she, has a heart, *Caângŷtŷ*, male, *Caângŷtŷru*, f.It (coffee) has many seeds, *Ca-ikŷ-niri*.It has many stones, *Cri-icirú-nirí*.Yes, it (needle) has an eye, *Arí, têúmŷaru áwa* or *Aretçúmŷ-ruwa*.It (needle) had a good eye before, *Aretçúmŷru mŷ'nupuca*.It (lake) has a source, *Çaçutirí* or *Içutirí*.Has the sun already come over the hut, my cousin? *Áicu'tçú-kŷtŷma napûpêngari atûcachi shitu?*She has no name, *Cûne kîwângaru* or *Cûne câan jwângaru*.He has no flesh, *Cûne cashiniyâcari*.It (needle) has no eye, *Cûne cutçúmŷrn*.Your head has no hair, *Cûne capit' (piti) y'kŷwŷ píta*.It (fish) has no scales, *Cûne catântari*.It (plant) has no flower, *Cûne cahŷnwŷru*.It (mutnea) has no sting, *Cûne cacurú*.It (mosquito-net sleeve) has no hole, it is close, *Cûne caricú kinapucn*.Head (a vessel), v.i., to, *Unkŷwŷaantini*.The steamer heads up river, *Icurnán muní áanta mitârn nûnkŷwŷaantini*.To have the stern (of a vessel) in a direction, v.i., *Ucâpukŷa-antini*.

Head—

It has its stern down river, *Ikiyú muni' ucúpukýaantini*.

Heap up fuel, to, *Tý'canakicu*.

Hear, or understand, to, *Kéamacuta* or *Kéamaru*.

I do not hear, *Cúne nikéumacutari*.

I heard his name, *Nikéamacu ýwángatari*.

Hem, *v.i.*, to, *Wéenrenamatíniwa*, lit., to arrange the mouth.

To hem thrice, hm, hm, hm (in admiration), *Matímaniavatini* or *Cané*.

I hem, Thou hemmest, He hems, *Nuticané*, *Piticané*, *Uicané*.

Hew (wood across), to, *Pírikiticu*.

To hew (slant-wise), *Çawakícu*.

Hiccough, to, *Tçacútini*.

Hide, *v.r.*, to, *Ínacaanatini*. *Icútiniwa* (*i.e.*, bird).

Hid or invisible, to be, *Mapúretacani*.

Hit with any instrument, to, *Áritiniri* or *Ucá*.

He hits, *Waanríri*.

Wherewith should I hit it? *Kériama nucári*?

To box the ears or head, *Árituký'wýtiniri*.

To hit against, or to let hit against (as a bird when darting upon a fish, etc.) *Ipaíniri*.

To hit and kill (pium, etc.) with hand, *Pitakíniru*.

To hit or puncture flesh with *icumurukýré*, *Ápuangátini* or *Kepiyánchi*.

To hold (or be contained) in the hand, *Piyutiniri*.

To hold back round waist (man to woman pregnant for delivery), *Maaránginiri*.

To hold (mirror) towards breast, *Túrutaampuri*.

To hold down (trunk lid) with foot, *Cachirakíniri*.

Hook (with hook), to, *Yuçacakíniri*.

Hop on one leg, to, *Warúngatebikétiniwá*.

To hop (*i.e.*, frog), *Umurunicucíamputiniwa*.

Hover, *i.e.*, the soul disembodied, to, *Cámarari*.

We hover here when we have become spirits, *Wúicamarari acámýrýánawacuriteté*.

It is here, *Wáicamarari*.

It is there at *Chapýca*, *Chapý'ca ý'waicúmarari*, *i.e.*, *Cámýrýánawacuri* or spirits.

Howl (dog), to, *Ámantuký'watatini*.

Huddle, *v.i.*, to, *Putúintiniwá*.

Hug, to, *Maarútacakininá*.

Hunch (back), to, *Cumincanánitini*.

Hunger, to, *Náchina*.

I am hungry, I have not eaten, *Canúchina nuta*, *cúne niníca*.

Hunt or travel in the wood, to, *Áyata*.

We hunt, *Áanyata*.

To which forest will you go to hunt? *Nikírintýpakýti munipá pýayata*?

You went early to hunt, *Ínqeta nýpanícama páyatama*.

HUSH—INUNDATE.

Hush, *i.e.*, a baby, *v.i.*, to, *Iciménkini*.

Be quiet, don't cry! *Mawatá!*

Husk (corn), to, *Macirikíniru* or *Qárakiniri*.

I.

Idle, *i.e.*, to do nothing, to, *Macámarini*.

To idle or be indolent, *Apanakjuy'*.

Are we then lazy to go and lie down? *Apanakjuy' acirínganacatá?*

Ignite (match), *v.t.*, to, *Macínginiri*.

To ignite fire, *v.t.*, *Yúputucakicu*.

To ignite or catch fire, *Arí* or *Aripénga*.

To ignite cloth, *Kimimangáticu*.

Only once you ignited cloth, *Hántjcatícara pikími mangátari*.

To ignite *acúri*, *Uúmangakicu*.

To ignite *patawá*, *Kembácaritíngane* or *Kembakícu*.

Image, *v.t.*, to, *Úmanatini*.

Civilized people have imaged or represented God in a bodily form, *Imímatúiriniara Imbarániri Deus úmanata* or *Umanatíniara Pátj Deus Imbarániri*.

Imitate (another's words), to, *Yánnini* or *Yáunre*.

Immerse (clothes), to, *Tý'kicu* or *Tý'cari*.

Impregnated *Capýpá*, he has, *Caínci Capýpá*.

Imprint (on ground with hand or foot), to, *Apayaunkíniri*.

Incline the body sideways, to, *Tapúngamanetiní*.

I incline, *Catapunínini*.

Thou inclinest, *Catapupínini*.

Inebriate, *v.t.*, to, *Ínacaantiní*.

Inform or tell, to, *Áçakinitiniri*.

Tell (thou) me, *Púçakinita núta*.

What did he inform or tell you? *Kéripa iwarabírataí?*

Inhale, to, *Cúçacacínaniretiniwa*.

Inquire or ask of, to, *Pý'maa*.

Insert (rolled leaves between body and loin-cord so as to cover pudenda), to, *Kiyútatiniri* or *Shímbate*.

Insnare (*mamurí* in *tcý'catýrú*, *i.e.*, fish into trap), to, *Úichakicu*.

I do not insnare, *Cúne nucúichucare*.

Instruct or inform, taking the lead, to, *Mý'ukjwýcapý'ratiniri*.

There, father J., is going to lead us in the singing, *X'wapýtý-cara pútj Jacob imý'ukjwýcapý'rata ashípun-are*.

Inter, to, *Cáiticu* or *Cátiníri* or *Icáan-yabaéntabuenga*.

Interruption, *v.t.*, to, *Íningatíniri*.

Don't interrupt me when I speak, *Cúne niçúngire píningata*.

She used to interrupt when she first arrived or came, *Umínin-gatúcaniri mérapanica wúampuca çáwaký*.

Intoxicate (*i.e.*, snuff), to, *Ipý'ntata*.

I am intoxicated, *Nipý'ntutapeté*.

Inundate (lower part of tree), to, *Imbarán ishiríbitikéentiní*.

INUNDATE—IS.

Inundate—

To inundate, *Púcuwantakiniri*. V. Overflow.

Invert, to, *Cacanapiríncu*.

Invite or call to go a long journey, to, *Mápipíniñiri*.

I call thee, Thou callest me, *Nimápipíi*, *Pimápiñenú*.

Is already fine weather, it, *Hanreúntjépengari*.

There is already plenty of wood there, *Ishámýnaniripénganicapátçurinamá*.

Is there any (grub in)? *Áta Wárnwíma*?

Tapir is easy (to know), *Kíama ináangá*.

Týrnan is below the Ciriwené, *Ciriwenéshiripiticará muní áwa Týrnuán*.

What is all this, or what can be the matter? *Kéruscará* or *Kéripascuité* or *Kériscaité*?

There is broth in the saucepan, *Ashían awapanité*.

It is already daylight! *Pucatjémaripengatéicha*!

He is already gone down river, *Ikíyupengararí*.

Mother, there he is (coming)! *Natú ýwapengaríeicha*!

The moon is full, *Iyútibainatabakíniciu*.

Where is thy hnsband, thy wife? *Áta pj'ntanirýnáma*, áta pj'ntanirýruwáma?

My body is damp, *Pupjéte müna núta*.

Is it really so! *Négani* or *Négani wacuté*?

Is it there? *Y'wabenga*?

What do you say, is it (salt) sufficiently fine? *Négani pj' muyuapéngaru*?

Where is it? *Níapararunchá* or *Níapararu úwama* or *Níapararí*?

It is all used up, *Ucipupéngua*.

He is angry, *Caníananamachi*.

That's all or the lot, *Ukýnjépengaru*.

It is a saying, *Ínaangá* or *Cángire chiracára*.

He is asleep, *Ímacachí* or *Umápéngua*.

It is all right now, *Harecupéngua wúcha*.

There is a cold in my nose (head), *Maparikíriri cachicurí kýrýpánanchi*.

There is a lot of piums outside, *Itúbýtýrý kimichitúniri púrikiti*.

There is a lot of paper, *Itú tçupá pénganaru*.

It is black or dirty, *Púmamakýbécانaru*.

It is beautiful weather, *Háureúntjéscapýtapýticari* or *Háne-huntýry*.

It is cold, *Cachéngarescare*.

It (salt) is coarse (white ?), *Uçurúcara*.

It (plate) is deep, *Cacuýré*.

It (a, b, c) is difficult, *Camý'mabýtýrý* or *Camáshirakibýscarite* or *Camáshirakibýtýrý*.

It is difficult, *Ímimakýpe* or *Cámimakýpe*.

It is difficult for me to say, *Nucamímachari* or *Camímascari núta muní*.

Your language is difficult, *Camí mari* or *Camashirekipé piçángire*.

Is—

It is dark, *Mabíankýbepítiri* or *Cúne naránký imamakýpý yúcari*.
 It is full, *Ushaampucapénga*.
 It (pounded coffee) is fine already, *Púmuyu waampéngaru*.
 It is good enough, or it will do so, *Hárecapéngari*.
 Here it is, or take (thou) now, *Ucúra wacha* or *Ínga*.
 It (sun) is very hot, *Ipkýyipatamacítapenga*.
 It (saucepans) is hot, *Cúne naránkýpatacayumarité*.
 What is it that is in the heart of the farinha? *Kéripara útarukýrý ángý awáanta?*
 It (water) is in the middle (of pot, *i.e.*, it is not filled), *Ángýt-aancarari*.
 That's it, you've said it right, *Íwicaracárama* or *Ý'wapýtý-péngaraicára*.
 It is, *Wéra*, *e.g.*—It is in the basket, *Cútariwéra*.
 It is in the shade (*i.e.*, there is no sun), *Ýwapintéica*.
 It is in the heart of the hole, *Uruc' ángýraru*.
 It is its name, *Mapúrikeriýwanga*.
 Irima is my name, *Irimá mapúrikeriýwanga núta*.
 He is in the canoe, *Áantaan awapy'ca*.
 It is in your mosquito-net, *Pawiniúcararú*.
 It (O) is large and round, *Itaky'ucacata*.
 The distance is long, *Íntacurari*.
 When it is midday, *Nacángýaca çáwaký*.
 It is not nice (to eat), *Cúne hárurescuicha*.
 The weather is not fine, it's going to rain, *Cúne hánre úntýrý imbaranapanité*.
 It is not his, *Cún'anícaru*.
 There is none here, *Cúne wai wánwaicha*.
 There is no more, it is all used up, *Cun' awáyuca uminipénga* or *Ucípupénga*.
 The cord is not strong, *Cúne caicú yucararí*.
 There are no Indians there, *Cúne Cúngýtý áwacari*.
 It (fruit) is not ripe, *Cúne yunú*.
 There is no mutnm, *Cúne payuri áwa*.
 There's here mutum, *Wai payuri áwa*.
 My head is not good (to learn), *Cúne nípúçutari niký'wý*.
 She's not very short or young, *Cun' ámuru pícani*.
 It (claypan) is not thick, *Cúne caçubýscari*.
 She is not yet of age, *Cúne wénepani cítu*.
 There is no lake, *Cúne capuá*.
 The hut is not spacious, *Cúne aicú niím*.
 There is none (*i.e.*, water), *Cun' awáanta*.
 The moon is new, *Itaky'ngabýtini*.
 It is not black, *Cúne púmumayúcari*.
 It is not yet cooked, *Cun' upýnapétaapanica*.
 It is now summer, *Címuinçáwakýra wáchá*.
 The turtle-shell is on the moquiars - sticks, *Cimbíripúrikiti irupiké inupiní áwa*.

Is —

There he or she is, or they are ! *Y'wýcar' icára !*
 There is plenty of water in the canoe, *Mýrýkýnýtý' imbaraantáan.*
 She is pregnant, *Camishí* or *Camishipéngaru.*
 There is some in my hut, *Igái náwini icararú.*
 My nose is sore, *Íyáruca píniniu niký'rýpana* or *Nichá bibécu niký'rýpana* or *Núta nirachabibé.*
 It (0 or hut, etc.), is small or narrow, *Ishubángabikita.*
 The hut is small, *Aícu-ra-shubúngabikita.*
 It is slippery, *Ishipíru.*
 It is muddy, *Caaurúmpe.*
 There is some yet, *Awakícarari.*
 There's no more, *Cun' awakícaicari.*
 It (knife) is sharp, *Cíuwana.*
 Is that all? *Pákýnýtebýkýrýná ?*
 Is or was that all, have there come no more? *Pákýnýtebý'-kýrýná, cun' itú nínari ?*
 Is that all or are they the lot? *Imakýnýtapéngani ?*
 What is that? *Kírirajwoté ?* or *Kíribiricarawacú ?*
 It (paper) is thin, *Imabítetíni.*
 That which now is, *Wach' áwacari.*
 What is this? *Kíripara úya ?*
 He is there, *Awariigái.*
 There it is, *Wiríncararú.*
 It is there or yonder, *Y'wapéngararu* or *Y'wan íncararú* or *Wákirapénya.*
 There is there a lot of Ipnrinás, *Cíumanangaresca Cángýtý.*
 What is the name of your country? *Kéri ýwúnga páwa-pucu ?*
 Your water is there, *Igárica pimbaránte.*
 It is there, *Uwánuwaná.*
 That which is in the heart, *Áng' awacarícari.*
 That's all, *Íkýneenébýtýbénagara.*
 What is the matter with it (slate-frame)? *Kéritucupara, ichapéta ?*
 He is toothless, *Catçúpataricú.*
 He is, or they are, very strong, *Catáparatascápitapíticarite.*
 It is under the hut, *Áicuan-r-awánuwa.*
 It is warm here, *Wai cápatacascúicha.*
 It (nutshell) is wet and dirty, *Uticapén* or *Capéta.*
 It (ground) is wet, *Cainréi.*
 Is what we've said right? *Itíuncani açúngire ?*
 It is with the clothes together, *Mangachícata itícararu.*
 She is yet young, *Hántucuru banicá.*
 That which was the other day, *Ký'tate áwacari.*
 She was careless or acted heedlessly, *Ushíniareca shítu.*
 What is your name? *Kérýjanga píta* or *Kéri pitý'ángá ?*
 Itch, *v.i.*, to, *Sha* (in composition), *e.g.* :—
 Our bodies itch, *Cashamánakýpe.*

Itch—

My back itches, *Ywaçacatý'ta nipúrikýj*.
 It itches, *Uísha* or *Cásha*.
 His body itches, *Y'wishamana*.

J.

Jerk (arms), to, *Íngucawá*.Jest or joke, to, *Üntegýbýrýj*.Join lips (so as to produce labial sound), to, *Pútúca* or *Pútari*.Jump, to, *Ínuca*.To jump through fright, *Týcukini*.To jump over, *Múruncukiniwa*.

K.

Keep close or together, to, *Makýnj'nýmani*.We are close together, *Apítámanatúcukini*.Kick, to, *Parúcatuticu* or *Catikícu* or *Iyáunricáantini*.Kill, to, *Ucú* or *Ucashímatiniri*.The cold will kill me, *Ichéngare-r-ucú ní*.Let not Ipurinás or civilized people kill others, *Cíne Cángýtý-wacurú cun' Imbarúniri, cun' ucashímatapýrýj Cángýtý*.I kill, or shoot, that I may eat, *Nucapínawa, ninípýricú*.To kill or cleave open turtle, *Píritaanta*.To kill between nails (as lice, also mosquitos protractedly),
Yabýcýcarucú or *Cabýcýcá*.I kill my louse, *Niyabýcýcarucú nipatcínaki*.It will kill me! *Uuncapéma nu!*You shall not kill one another or strangers, *Cún' imakýnj'ca pucapý'rý, cún' pucá apanakýnj'niri*.I shall not love you if you kill, *Cáne nítúrataí púca çáwakýj*.What has he killed? *Kéri ucápénga?*I have not killed any, *Cíne ninucarúicha*.I've already killed (with palms), *Nipitacapéngaru*.I have already killed or shot all, *Nicipucapéngari ímaký nítiriti-péngaicha*.Kindle fire, to, *Yupntúcaca* or *Atarikícu* or *Míngacaricu* or *Íninitin-gane* or *Shámýnaicáma*.You tell me to kindle fire, *Píta pataricaichá nútá*.The fire is already kindled, *Shámýna upuçupénga*.At the same place that we kindled it the other day, *Ký'taat-ariki* or *Ký'taantarikínicararicú*.Kiss, to, *Áchabícaputútiniri* or *Áciribatacaputúri*.To kiss hand, *Cíca-wacutúcakini*.Knead, to, *Machíkitaticu*.Kneel, to, *Cáputurengini*.Knock and break (any stick) across, to, *Pirníkitiniri*.To knock (door) with knuckle, *Kénkerewatini*.

KNOCK—LANCE.

Knock—

To knock against (and free from ants), *Ingukícu*.

To knock open (*kýmbatí* with stick), *Íyáritarawáticu*.

Knock open kernel of fruit, to, *Pirikiniri*.

To open after breaking, *Mapácawanakicu*.

Knot thread, to, *Yashirikíniri*.

Know or understand, to, *Marutíniri* or *Ímata*.

To know how to do, *Akýmatújry*.

I know not his or its name, *Cúne nimarjángatiri*.

I don't know, *Cúne numarúscataricha* or *Cúne nimarutáyucaru* or *Cúne nimarutá* or *Cúne nútá ímata* or *Cúne nuímatari* or *Cúne ímatari nútá*, lit., Not know I.

I know not, or do not understand what you say, or your language, *Cúne nútá imarutú piçángire* or *pítaçangire*.

You know, *Pímarureí*.

You know not, *Piyáun pámurureí*.

When he knew not, *Imímaritacáni çáwaký*.

We know it already, *Aímatáamputupéngari* or *Aímaruaamputapéngari*.

Do you know the Ipuriná language? Yes, I know it already, *Áta pímarúta Ipuriná çángire?* Ári nimarutapéngari *Ipuriná çángire*.

Yes, indeed, the stranger knows already the Ipuriná language, *Aricaté Imbaraníri 'marutapéngá Cangýtý çángire*.

I do not know the Ipuriná tongue, if I knew it I would speak a great deal with you, *Cúne nimarutá Cangýtý çángire, nimarutá çáwaký niçángire píta muní itúcanani*.

I, thou, he, etc., don't know, *Cútani*.

That's it, you know it now, *Íwicara pímarúta*.

You don't know how to sew, *Cúne pímatiyútcareta*.

I knew not when it dropped (from under arm), *Cúne nimarutá icarucachíkini*.

I have washed the pots I knew or thought of, *Nimarutaký'tý cupítí narúcatáta*.

I knew (it) long ago, *Ký'tabucu nimarutá*.

Knuckle the head, to, *Cángakýwýta*.

Do not knuckle my head, *Cúne picángapýrý' niký'wý*.

Do not knuckle my head, or I'll beat you, *Cúne picángakýwýta pinawa nútá numánatapamaí* or *numánatínií nípýnýtai*.

Your knckling my head causes pain, *Pýwacukýcúngakýwýrý catçuí nútá* or *Catçuí nútá mucángaký'wýrý*.

L.

Lacerates his throat with its claws, it (*upeén*, a bird), *Uçáwata cáta umapacáwanaca icánaký*.

Lamed in the arm, to be, *Ítakingacanuketini*.

To be lame in the leg, *Ítakingatébiketini*.

Lance, to. *V.* Spear.

LAUGH—LIE.

Laugh, to, *Camacirícarawátini* or *Cánakini* or *Círiwatini* or *Círinatini*.

Why did you laugh? *Kéripapicamaciríca?*

Launch (canoe, etc.), to, *Yúciringiniri*.

Lay down or aside, to, *Túca* or *Ucacachákiniri*.

I have laid aside, *Nutacapénjuru*.

I have laid aside my clothes, *Nucacachacarí nimánga*.

To lay down or spread (clothes, etc.), *Wéenrecaiticu*.

To lay eggs, *Unaký utícata*.

By and by she'll lay eggs, *Unaký taangáru tingane*.

Lead, to, *Murúnkicu*.

To lead in teaching, *Murúncapýrúamputiniri*.

To lead in singing, *Murúncashípun-arepýraamputiniwá*.

Leak, to, *Tçúcare*.

It leaks, *Catçúcare*.

Lean head against, to, *Paningutacaký'wýtakíniwa*.

To lean (a person against another), *Pítámanatáckini*.

Leap (babe in womb), to, *Icanapýrýaangatini*.

Learn (or speak), we are slow to, *Matý' maçangirenu wáta*.

Leave behind, to, *Ácica*.

We won't leave or go away, *Cúne cacíkeene wáta*.

I leave alone, *Nicícacanabíni*.

I will leave thee alone, *Nicícacanabíni*.

Where did we leave off (at list of words)? *Níamuni péngani-riwacu?*

Lend, to, *Cicúnakiniri*.

Lengthen, or add to and make longer, *v.t.*, to, *Métaíntanutiniri*.

Let go, *v.t.*, to, *Cicakícu*.

Let it go! *Picicucarí!*

To let drop (from under arm), *Mícibicari*.

Let it be, *Wírinwaanwaré* or *Wírinwaanwarú* or *Weretuc'ichá*.

Let it be, don't rub it off! *Wírin-awá cúne picáshibucapír!*

Let it stop here, *Wái carawá*.

Let this remain here, *Wái úya awari*.

Let be, you are not able, *Wírinwa, cúne pipúçuta*.

Let me see, *Nétarucu*.

Bring and let me see, *Pý'mýna nétamataricú*.

Let me pour out first, *Míchirian nikítaca*.

Let us see, *Aéntaricu*.

Come let us see or look, *Ám'aéntacaru*.

Come, let's go and converse with father, *Ámu, pútý múní-açángire*.

Level (fill a hole in) ground, to, *Tay'kýta*.

Lick, to, *Amurutari*.

I lick, *Namurutatáicha*.

Lie down, to, *Cirínkicu*.

To lie (dead) in the grave, *Ichácatawacu* or *Ichacatárinawacu*.

To lie or sleep, *Mabíniyucá*.

To lie in hammock, *Ínakini*.

LIE—LIVE.

Lie—

To lie or rest on ground (forest animals), *Ipurúnkini*.To lie on one's belly, *Pámakini*.To lie on one's side, *Táwanukini*.We lie on the floor, *Mapárecara aciríng'úta*.Lie or fib, to, *Kýpatabý'uawa* or *Maanrenikítini*.Thou fibbest, *Paneraí*.He did lie, *Ikýpatabý'tý'cari*.Do not (thou) lie, *Cúne pikýpatabý'nawate* or *Cúne púshirai-cani*.I have not lied, *Cúne niký'patarite*.It is not a falsehood, *Cúne pushiyúcani*.Lift down, to, *Macacháca*.Lift (thou) me down, *Pimacacháca nu*.To lift open (lid of trunk or any weight), *Üngatinirí*.To lift one's leg upon, *Cáputurikiticu*.To lift up anything, *Murúncu*.To lift out cork (from bottle), *Mapurukícu*.To lift up from ground, *Ishítiamu umurúnkicu*.To lift up (canoe from under water), *Üngata*.To lift up (pencil in writing), *Cúcikicu*.To lift up arm erect, *Intúngakitekiniri*.To lift down from upper part as saucepan, *Ucakíniri*.Light (a lamp), to, *Yúputucakíniri*.To light (a cigar), *Itçaminiukini* or *Yupútucaca*.To light fire, *Míngakiniri*.I light fire, *Shámýna níninitíngane*.It (match) won't light, *Cun' uchírica*To light on (i.e., birds), *Itaérikini*.It has lighted, *Cutúparaký'*.Lighten (i.e., lightning), to, *Ucúrachirari*.When the moon be full it will lighten every place, *Cacýrý' iyútibaintaca çáwaký' ipínica itacáunuchikicu*.Like or care for, to, *Tý'rjtiniri*.I like to know (lit., I want) the Ipuriná language, *Niyámutari Cángýtý' cágire*.You (dog) like too much to be near people, *Píta kitúniresca*.Limp, to, *Mayúmbeta*.List as a vessel when sailing, *v.i.*, to, *Upecucatítini*.Listen, to, *Kéamacuta*.Listen ye or be ye obedient, *Inkéamacutawacú*.Live or be alive, to, *Mapý'ngane*.Live (thou) and die not, *Wirinpáwacananý'ya pímapý'ngane*.You shall live long on the earth, *Ishítishiti púwacananý'ya pitipuri*.Those who live down river, *Ikíyu awacananí*.They live or are with God (i.e., good people or spirits),
Iweenrecatícara wa Pátý Deus.Bad people are with Satan, *Ymýmárenicaticara wa Satani*.

Live—

We shall live with God after death, if we be obedient, *Amuwé-enrecacatawa Pátŷ Deus cáta apý'nga çáwaký akéamacutaca cíwaký.*

I live with thee, *Pítá catícara náwa.*

Géra (a toad) lives in boughs, *Aamýnacatý'-r-áwa géra.*

The big tiger that lives in the wood, *Angítí intýbaký' áwacari mýrámane.*

Where is or are our relative or relatives, are they at the mouth of the Chiwené? *Ata ý'nua apáwakýnýyama Chiwene námata awacaní?* or *Áta ý'nua apácacihama, Chíwenamata awacánima?* *V.* Dwell.

Load (gun with rod), to, *Uyúcuruké.*

Lock (trunk), to, *Cakiyuríkiníri* or *Capamakíni.*

Look, to, *Etámata.*

I am looking (myself in glass), *Nétamatapíticawa.*

To look downward, *Yúkirlita* or *Yukíri uký'ticu.*

To look upward, *Yúnacaanta* or *Canicánticu.*

To look for or seek, *Ný'ta.*

What are you looking for? *Kéripa pýný'ta?*

I look for the axe, *Kýtúire ný'nta.*

You looked for, *Pítá nítari.*

That which you looked for, *Pinitaký'tý.*

Look at this hen! *Petámata patarí!*

Loose or let go, to, *Císhirikiníri.*

It has loosened, *Ucachicapénga.*

Lose, to, *Shínica.*

To lose one's grip in climbing, *Mashýtámýtini.*

It is lost, *Ichíabata* or *Ícachaca.*

I've lost it (word on paper), *Nimaputúca.*

It wants its mother which it has lost, *Iníruá amucá ichíabata.*

Love or like, to, *Tárata* or *Tý'rýtiníri* or *Mý'nacarawatiní.*

These Ipurinás like me, *Úya Cángiteníri utárata nu.*

I love thee, *Nutarataí.*

He likes me, *Y'wa utárata nu.*

He does not like me, *Cun' itárata nu.*

You love me not, *Cíne pitárata nu.*

I love you all, *Ingýný'ca nitarataí.*

He loves us all, *Aký'nýc' utárata.*

I love thee, come along with me! You love me, all right!
Nutaratacapíi! Pitáratacapíi nú!

Ye love, *Intý'rýta.*

They love, *Ínuatý'rýta.*

I love you, pl.; *Intanape, nity'rýta.*

I am loving thee, *Nítý'rýtiníi áwacananiyapíca.*

Lower down (rope, trousers, etc.), to, *Cashiríngá.*

MADDEN—MENSTRUATE.

M.

Madden, *v.i.*, to, *Akiripéra*.

Make or do, to, *Cúma* or *Cámararuata*.

To make interstice (in boards, etc.), *Apúcacare*.

To make a face, *Chitángakýbeenta*.

To make fire, *Atarikíniri*.

Make (thon) fire, *Shámýna pataríkícu*.

Who made the world? *Kéripicamíantarýkýn'ishítica?*

Who has made the sky, the earth, the forests, the rivers, the lakes, the brooks, and the trees? *Kéripicámúantari itánushitima, ishítishitima, intýpakýnirimá, wý'nýnirimá, ipúanirimá, cutúwarianirimá, áamýnauirimá?*

To make or render good, *Aanrekíniri*.

Make good our hearts that we may love Thee, *Aángýba paanrekí-niri atýrýtinií tingane*. Do not make any more fire, there is enough, *Cúne shámýna pataricapé ýwýcarawératírinapica*.

I alone have made my clothes, *Núticara cámara nimangaichá*.

I alone have made heaven and earth, the forests, the rivers, the lakes, and everything else in six days, but on the Lord's Day I rested, therefore I love the Lord's Day, *Hántýcari núta cámara itanushiti, ishítishiti, intýbakýniri, wý'nýniri, ipúaniri, ikýnýca, seis húntý, Domingo nuyaampukítini, nityýrýta Domingo*.

How or wherewith is candle made? *Kéripa tíricapi chúantava?*

You have made a very great deal, *Itukýbescapýtý pícamacanani pitáncha*.

He made or created, *Camúcarutíngane*.

What I at first made, *Mý'ný nicámukýtu*.

Margined, it (writing) is already, *Imúpututçuparepénega*.

Mark, by using a distinctive sign, to, *Tacáunchikiniri* :—

Woman, break a branch of that tree to distinguish it (as a mark to find our way), *Shitú, pýmapatáca aámýnapurí, pitucáunchicanapá*.

Married man, I am a, *Cacíturi nu* or *Kíntanirupénega nu*.

I am a married woman, *Kíntaniripénega nu*.

Masticate bone, to, *Amutukitiniri*.

May sew, give me some thread that I, *Mapúatça pícica nu niyutçáiniritingane*.

Measure (with line or fingers), to, *Yáunticu*.

As you measured at first, *Mý'ný piyáuntukitícara*.

Meet from opposite directions (*i.e.*, canoes), to, *Apiyangaantacákini*.

You met, *Pápiyangaantapinina*.

To meet (ends of two lines), *Yashirikíniri* or *Yúcakitíniri*.

Melodize, or to be melodious, to, *e.g.* :—

You do not speak melodiously, *Cúne cacutékebeeníi*.

I do, she does, we do, speak mellifluously, *Cacutékebeené nútua, Cacutékebeenéru, Akýnýca cacutékebeenáwa áta*.

Melted, it (fat), has, *Uchíricapénega*.

Menstruate, to, *Eeréngaticu*.

MILDEW—OBEY.

Mildew, *v.i.*, to, *Uçúringini*.

Milk, to, *Umachibáyaintiniri*.

Mimic another's speech, to, *Yáuntaçangiretiniri* or *Úntcýbýrýjtácakininú* or *Untcýcákakininá*.

He has mimicked me, *Úntcýnira nu*.

Do not mimie me, if you do, I shall be very angry, *Cúne nútá pýntcýpe pýta, pýntcýca çawaký nu, awapýtýpuricu nútá náyanamachi*.

Mind or take care of, to, *Mamatupukíni*.

Take care of us always, *Awapitipuri pimamatupukíni wáta*.

Not to mind, neglect, *Maputukíni*.

Missed, it (gun charge), *Mapúra muní punapá*.

Mix and knead (*cumýrý* and turtles' eggs), *Yutaripétiniri*.

To be mixed (strung beads), *Imashicakybýtiniwa*.

Moan (*i.e.*, sick person), to, *Akiritá*.

Moquiar or smoke-dry, to, *Íruticu*.

Move (from the day-light), to, *Tenítíngini*.

To move (one's body up and down), *Niyýnítini*.

I move, *Niniyýnítini*.

To move (*i.e.*, pain through body), *Umiúnungu*.

To move (*i.e.*, water-wheel), *Pupúturikésca*.

Move (thou) back thy hand a little, *Wákirashángý píça wacúta*.

Muffle, to, *Capumakíni*.

Muffle thou its cover (of tin), *Picapumáca uceretáanta*.

Murder, to. *V.* Slay.

N.

Name, to, *Ý'nwangachitini*.

To name or mention the name of some one, *Açakinitiniri*.

Tell thou his, her, or their name, *Ý'wariti páçakiritá*.

Nauseate, *v.i.*, to, *Namanamátini*.

Nearing the landing, we are, *Áimatacutapénga yupurucúicha*.

Need or want this? do you, *Pity'ratakýtýcaní iyama?*

Neglect, to, *Maputukíni*. *V.* Mind.

Niggle, to, *Tçúuntini*.

Noise (as coek), *v.i.*, to, *Ántarabetatiní*.

Note down what is said, to, *Yáuncanaantapýrý* or *Apayáuncanaantapýrý*.

You note what we say, *Pítanani-r-apayáuncanaantari útaçángire*.

Note or set a distinctive mark to, to. *V.* Mark.

O.

Obey, to, *Kéamacuta*.

If you obey your parents, *Pikéamacutaca çawaký pátý nátn múní*.

All of you obey me, *Kéamacutiniri* or *Pinakýnýca pikéamacutara-wacú*.

Give us and all men good hearts, that we may obey what

Thou hast commanded, even as those good spirits do, which

Obey—

are with Thee in heaven, *Pishínireca picícawátate íkýnýrýtýca itacúnchikicu hankériwacurí, awéenr'ángýba, akeámacutiniitín-gane, harécari cámýryáanawacuri átucu pítá cáta ítanushiti awacarí.*

Obscure or stand in the light, to, *Manetá.*

Don't obscure me, *Cúne pímanetá nu.*

The clouds obscure the sun, *Ímamakýpe manétari atúcachi.*

The moon is obscured, *Cacýrý' imayúmani cámára.*

The earth is obscured, *Ipiyángini.*

It (earth) is not obscured now, *Cun' ipiyáangashítita wacha.*

Obtain or receive, *v.t.*, to, *Mápiiniri* or *Mápiinirarí.*

Where did you obtain your book? *Níapa pimápiaantari pipímakýtutçu.*

He received or got what you gave him, *Imápiaanri picikýtý.*

Open (a book), to, *Matamengátcapatinirú.*

To open (nailed box or tin with instrument), *Catacakíniri.*

To open (door), *Cáurucatátaca.*

To open (mouth), *Ínamangini* or *Shapénga.*

I open my mouth, *Nishapénga nímata.*

To open (clasp knife), *Üngata.*

To open one's eyes, *Shurénticu.*

To open (watch with knife), *Yútcakicatiniru.*

To open (watch), *v.i.*, *Üngetikiniru.*

To open kernel of fruit, after breaking, *Mapácawanakicu.*

To open (pulling back) a door, *Céreenceretátiniri.*

I've half-opened the door, *Aanchiratá ámanani nucéreencere-tátiniri.*

Thou hast half-opened the door, *Púcereenceretátiniri.*

Thou hast opened thy eyes, *Púký wáta pucacúicha.*

Order or send peremptorily, to, *Yúcanatiniri.*

Oscillate, to, *Tiucacúicha.*

Overflow, *i.e.*, water, to, *Ipúcuwanatini* or *Ipúcuaanta.*

The vargem, *i.e.*, lowland, is overflown, *Íputeshiti ipúcuaanta-pénga.*

Overset, as a boat, *v.i.*, to, *Ucabecucatíticu.*

Own (be owner of), to, *Táratiniri.*

P.

Pace slowly (sick or weak person), to, *Cý'ntýcabuentini.*

Paddle, to, *Mécutiniri* or *Çuçarakítini* or *Apy'çakity* or *Méicuaam-putini.*

To paddle athwart (canoe head), *Ápakita.*

Pain, to, *Mintáyanaca.*

Idem (body inside), *Itukíini* or *Itukíya.*

I've a pain here, *Ý'wapíticara úca nútá.*

It pains, *Itçuí* or *Ucéngare.*

My knees pain, *Catçuí nípútureké.*

Pain—

My loin pains (through long sitting), *Nimutúkjtata cuatú-tape*.

My body pains me, *Catçuí chícata nímane*.

My father Jacob, I cannot sleep, the paxiuba (palm-floor) pains, it is hard, *Pátj J., cúne nímacaté, catçuí pítiri ubachírita, puerénga bebucurínga*.

My heart is paining me, *Nýmintáanacare macaný' nangýbá catçní*.

It pained me at first, *Catçuí my'napani tukíya*.

Paint (with *apýnkýrý*), *v.r.*, to, *Yacirúngarawáticu* or *Cucárawatachi*.

Idem (with *imamari*), *Ashíwanticu*.

Paint the face, to, *Yungatúntiniwa*.

To paint (with *charicari* or *waicú*, *V.* Clay, Pt. ii.), *Tçúcatiniwú* or, *Cashirénga*.

Idem (arrow-tip with *yuýký*, *i.e.*, the wourali), *Píntaantu*.

I have already painted (streaked), *Ninacíngapéngari*.

Parch, I thirst my lips, *Níputuapén nípuçúnare*.

Pare off (fruit-pulp with teeth), to, *Awarakicu*.

To pare off (nail with knife), *Kítacakiniri*.

Part (the hair), to, *Cáyariampéticu*.

Idem (sugar, etc., in search of ants), *Uperucapéticu*.

Pass by, *v.i.*, to, *Napapíniniri* or *Napíniri*.

You pass close by me, *Pinapíni nútá*.

Can canoe enter or pass the mouth of the Anurí? *Anéyani*, *Anurí námat'aant'açarité?*

The boat will pass the land to-morrow, *Áantá catúna naparí ímiriin*.

To pass round and fasten (cord on loin), *Pakíyutçatiniri* or *Pakíyutçare*.

To pass (*i.e.*, words pronounced) to another's hearing, *Ýyeréngkininiri*.

What you say enters my hearing, *Ýyerénguca nútá muní ápukicha piçángire*.

To pass (through a hole), *Ýruán*.

To pass (hand on body to feel), *Cúciritini*.

Father Jacob felt us children to know if we had run away, *Pátj J. máantaca náantapawa útani amárini icipéngatanu-wacuinini*.

To pass (pencil on letters or word), *Cashiríngicu*.

The thread won't pass through needle, *Cúne caitçúmý uýruán mapuátça*.

Passing from Çapý'rýan I saw the Mixiri, *Ninabántari Micirí námata, Çapý'rýan muní nicipénga*.

When many days have passed, *Cámuýn çawaký*.

That which is past or finished (last month), *Íshipupéngariyú-cara*.

Pat (occiput), to, *Ý'pýtacaýkýwýrý*.

PAY—PIERCE.

Pay, to, *Apýringataru*.

He won't pay, *Cun' apýringataru*.

My brother, to-morrow go and fish for me, I'll pay you whatever you want, *Yeyé, atúna piyuruwánta nútá tímigane, níparingáí kéri pi' ámuta*.

Peck (ground, *i.e.*, fowl), to, *Apítipucurawatini*.

Peel (with knife), to, *Kíshaticu*.

Idem (sugar cane), *Maçácate itántaticu*.

Idem (bark from tree), *Mapatúkiticu* or *Çárawatini* or *Maçakícu*.

I peel (plantain), *Nimaçarapáncarucu*.

Penetrated, it (shot has), *Uýnuacútari*.

The stump has penetrated it (steamer), *Áantçuta iyúwanwan caperuté*.

Permit, to, *Awiritiniri*.

No, my child, I cannot allow you to eat people's (*i.e.*, *Ipuriná*'s) flesh. *Cúne nútunkéri cúne náwirita cúne Cúngy-shinítá níyangari paníini*. *V.* Prohibit.

Do not allow Satan the evil spirit to enter our hearts, and so teach us evil, *Cíne piwirita müaretý címyrrýánanawacuri Satan, cíne áangjan uruún, cíne müanre uwabaríata wáta*.

If father J. give me leave, then I will go, *Nirí Jacob úwirita-camanú, niçári*.

Perspire, to, *Níngacare*.

I perspire, *Núta kiníngare* or *Niníngacare*.

Pick, as cotton, etc., to, *Maçakíni*.

I pick cotton, *Nimaçácamapúati**niri*.

Pick or clean, *v.t.*, to, *Yútcabakýta*.

I pick my teeth, *Niyútcabakýtcíintiniwá*.

To pick up (what has dropped), *Murúnkicu*; also, *Amapaam-putarú*.

We pick out of beach, *Aúnkýpatiniri*.

To pick up (turtles' eggs from cave), *Ünkýpatiniri*; also, *Cuchipá*, a fruit.

To pick (marrow from bone), *Yúkirirawatini*.

Idem (açai, a palm-berry, from stalk), *Mashirikícu*.

Idem (or pull flesh from bone), *Mashiníngicu*.

Idem (grit from coffee), *Perucakítiniri*.

Idem (dirt from comb), *Yútcapakiyáamputiniri*.

Idem (or gather up seeds), *Ámakýta*.

Idem (tooth), *Yútcapakitiniwa* or *Amakýticu*.

I pick out (nut food), *Niyúkiyarucú*.

I pick out (bacaba, a palm) kernel, *Nucakíticariký*.

I will send my wife to-morrow to pick up or gather urucurí (a palm-kernel), *Atána níntaniru nípaníataru cuchiký wúmakýta*.

I've picked it (fish wounded floating) up, to-morrow the *Ipurinás* will kill me, *Niký'rýmarucawacú, catána Cúngýtý úca nu*.

Pierce (as a worm or jigger in one's flesh), to, *Yúrutiniri*.

Pierce (flesh, *i.e.*, *ícumurukýré*), to, *Ímbirishinaangata*.

Pin together, to, *Yúmutukiníri*.

You do not pin it (paper) together, *Cúne piyupicayúcaru*.

Pinch, to, *Machúngamíticu* or *Matçúngýtari* or *Machúngamatari* or *Machúngicu*.

Pitch a tune, to, *Ý'nkýwýcapýrashípun-aretini*. *V.* Lead.

Place (one's hands close to the sides), to, *Shubángamanitini*.

To place amicably and reciprocally arms on each other's shoulders, *Cátanakýtácakini*.

Shall I place near the fire what I made at first? *Intínibucu nitáca nýj nýj nicúmakýtj?*

You have not placed it properly, *Cún' úwaru pitáca*.

Plait, to, *Ímbaamputiníri*.

To plait (thread), same as above, or *Caitúnicaamputiníri* or *Cait-únkiníri*.

Idem (liana basket), *Machiréngicu* or *Yúcigicu* or *Ímpaticu*.

Idem (*shibatí*), *Yashirícaru* or *Ímpatiníri*.

Idem (hair), *Pirikícu*.

Idem (rim of hat), *Ímpatacatúmbýrýtiniwa*.

Idem (fan), *Tacupíampaampu*.

Idem (ankle-band), *Mashirícaputúrematiniwú*.

Idem (*shirurí* to cover malocca or hut), *Tárawaamputini*.

I'm going for *shirurí* for plaiting, *Shirurí nitárawutini napá*

Plant (manioc, etc.), to, *Yúpitingicu*.

Plant banana, ananas, etc., to, (*i.e.*, by mortals), *Tacaréra*, *e.g.*—

I'll go yonder for banana which I planted, *Ikirashíti nitaký'tu chípuri napapínawa*.

Idem, (by women), *Imutuký'yaamputiníri*. To plant, (*i.e.*, by departed spirits), *e.g.*—What they have (he has) or had planted, *Imutuký'yaanký'tu* or *Imutukýký'tu*.

Play (skylark), to, *Úntçurawata* or *Úntçucáacana* or *Úntcýcúcaca*.

Idem (rebec, etc.), *Máwichakíniru*.

Play, as at draughts, *v.i.*, to, *Yáun-árawanatíni*.

Pluck (fruit, jigger, etc.), to, *Magitikícu* or *Magítícare* or *Magítíkiníri*.

To pluck or pick off as jiggers from skin, *Mapiticáamputiníri*.

Plug or stop hole or leakage, to, *Tútaçunatiníri*.

Point out (with index), to, *Míawacari* or *Miawaca*.

Idem (letter with pencil), *Yáwanbúticu* or *Yútamakiníri*.

Idem (chop to a point end of a stick), *Iyáwanacata*.

Portion or allot to, to, *Yánitashitacanaantukíniru*.

Father Jacob has apportioned out to people (*i.e.*, Ipurinás),

Cúngýtj pitapíticari pátj Jacúma iyánitashitakýnaantucapé.

Possess or own, to, *Putétiníri*.

We have no needle, *Cun' aputétiníri cáí*.

Pound (in a mortar), to, *Yúparawatícu* or *Yúpetá* or *Yúpetiníri*.

Idem or beat (clothes when washing), *Púnganchicu*.

Pour down, *v.t.*, to, *Yaçakíniru* = *Kýtakíniru*.

Pour (into one's mouth), to, *Shíneraca*.

I pour, *Nishínerucara nýjata*.

POUR—PULL.

Pour—

Idem (into another's mouth), *Táantini*.Idem (out or down), *Mámakiniri* or *Kitakíniri* or *Kítacarawata* or *Cýrucaántayaçúca*.Idem (from hand anything powdery), *Aratacaru*.I pour on rice a proportionate quantity of water, *Pín-abataankíuca nitúca arroz muní imbarín*.That (coffee-tin) out of which he pours, *Ukitacáanaticu*.Whereinto shall I pour it? *Nikíriama nikitáca*?I have poured out all, *Umakýñica nikitacú*.I've already poured it (coffee roasted) down, *Nikýtacanúa-pegaru*.Pout, to, *Shúnangapitini*.Precede or go before, to, *Y'ukýwýkini*.Precede (thou) me, *Píta míkiti y'nkýwýca*.Precede or go before and impart information, to, *Mý'ukýwýbjýrata*. V. Instruct.Preen, (clean) to, *Uyúcigicawa* or *Yícikikiniwa*.Press (or squeeze boil), to, *Matcícicapítinirú*.Idem (air from bladder), *Matçáinwakícu*.Idem (jigger with fingers), *Cáangacamatari*, or *Macukíticu*.Idem (open bacuri, a fruit, etc.), *Machíkitatinirú*.Idem (down sitting on anything), *Cachibútakíniri*.Idem (key of concertina), *Catucabítinirí*.Idem (puppy's mouth), *Wéenreticu*.Idem (clay between palms), *Mapuchúicaricu*.Idem (down forcibly anything), *Cuanyacáamputiniri*.Idem (between fingers), *Máminukicu*.I am about or am pressed to excrete, *Nimaticáatanimaní*.I am pressed to urinate, *Nimaticinacanimaní*.Prick (with needle), to, *Yurutachiwá* or *Yúsharitiniwá*.Idem (finger, i.e., head of needle), v.t., to, *Iyúmutucare* or *Yímutucare*.Prohibit or not to allow, to, *Máwirita*.Father J. forbade me to eat, *Pútý J. máwýrýtakýnýtucanu ninípe*.Promenade, to, *Yánapucuté*.He is promenading, *Itímpuentáwacananiyapíca*.Pronounce wrong, to, *Yúmatiricatútiniri* or *Mápuenetiniri*.I pronounce wrong, *Nimápuenetacaniri*.To pronounce right, *Cápuintari* or *Ápuenetiniri*.Protect or cover (i.e., mosquito-net, or to be in it), to, *Uwángyre*.Puff out smoke, to, *Atabúricacachíanri* or *Pútincacacutítini*.To puff the cheeks, *Ataburimanitiniú*.Puke out (disease, i.e., medicine-man), to, *Antarakítachi*.He pukes out the sucked (disease) from his mouth, *Achikitíyúwacakini ínamaán*.Pull the lip, to, *Macipútutácaca* or *Machatíngapututiniwú*.I pull cloth towards me, *Nútamuni nicuçaca mangúamputiniri*.

Pull—

I pull canoe ashore, *Ingamiriín nicúçacaantátiniwá*.

Pull up (cassada) root, to, *Mapurúintiniri*.

Pull off (skin with fingers), to, *Mapý'cikiniri*.

Idem (towards self), *Cúçacúamputiniri* or *Cúçakicu*.

Idem (towards self pole in ground), *Aampakétari*.

Idem (canoe ashore), *Cúçara*.

I pull, *Nicúçacaricha*.

I pull off ring from my finger, *Nimashibakícu niwacukichí*.

I've already pulled ashore, *Nicaimirin ipéngararu áanta* or *Nicúçacapéngari*.

Idem (the ear), *Maçaracakímbire*.

You've pulled my ear heavily, *Mý'na pimaçaráca kímbita pininíra nu*.

Idem (up or catch fish), *Cúchacara* or *Arucacánaticu* or *Perukícu*.

I have pulled up but one big fish, *Catáwanashima hántýcari nicúçaca*.

Idem (cap from cartridge), *Macipacárawata*.

Idem (pole from ground, also lamp wick, etc.), *Mapurucá* or *Mupurukíniri*.

Idem (rooted stump), *Mentikícu*.

Idem (one's skin, hair on body, etc.), *Maçáca*.

Idem (down trousers, etc.), *Maciríngá* or *Mashibácacuri* or *Cáwacacaré* or *Cáwacakicu*.

I pull down my clothes, *Nimaciríngá nimangáicha*.

Idem (up trousers), *Maçutükica*.

I put on trousers, *Nimaçutükicu nimángá*.

Idem (down beads stringing), *Caciríngakítícu*.

Do not (thou) pull or take away my stringing thread, where-with shall I string? *Cíne nínakýjtýlça incúçacanaantapé, kériama niyuçacúcurawata?*

Idem (out, as substance in calabash, when cut open), *Kíshureke*.

Idem (and break liana, line, etc.), *Macaracaricú*.

Idem (and break with hooked stick tree-branch, in playing), *Cáravatini*.

Idem (dried caoutchouc from tree), *Mataracatçáticu*.

Idem (off meat with hands or teeth), *Mashiníngari*.

Idem (from mouth, *v.r.*, *i.e.*, pagé or medicine-man, when doctoring others), *Acingaçurútiniri*.

Idem (out jigger), *Ungacá*.

Have you already pulled it out? It is already out, *Ata pucapéngá?* *Ipukíncapenga*.

Idem (close down, mosquito-net), *Yachichímangatiniri*.

They (two dogs) pull (meat) reciprocally, *Ucúchatiyáatácacan*.

The two dogs pull bone reciprocally, *Icútçatýtúcacáni áanabáñari apý'uchicata*.

Don't pull (the trigger)! *Cíne pucúçacapén!*

Pulverise (tobacco between fingers), to, *Múminukicu*.

PUMP—PUT.

Pump, to, Yúwencaantiniri.

Idem, water, Yúwencan-ímbaraantatiniri.

Puncture (skin, *i.e.*, mosquito), to, *Uyúpýca matánchi*.

To puncture flesh with *Icumurukýré*, *Apuangátini*.

Push one, to, Yúkýwinakiniri.

To push playfully, *Mapuchúkýtacukininá*.

To push or wear inside, Yúshipýtatiniiri.

He wears(his shirt) in his clothes, *Iyúshipýtamangatiniva* or *ticu*.

To push or force out the fundament, *Catçutátawu* or *Catçutati-niwa*. *Vice versá*, *Achímunkiniri*. *V. Contract*.

To push open a door, *Matacacatátiniiri*.

To push away with hand in anger or displeasure, Yúkýwý-nakítatiniri.

Push (thou) the two, *Wai mapúchucutúcaca*.

To push off canoe, etc. (also to put stick through septum), Yúciringa.

Idem, with paddle, or stick, Yúkicakita or Yúkikicu or Yú-tikiniru or Yúticaru.

Idem off (with arm), *Perukícu*.

Idem (from self a heavy weight), *Cakíyuricatýta*.

Idem or pull down tongue, Yúciringa néue, or Yúciringa-nínikitiniwá.

I push down my tongue, Thou pusheth down thy tongue,
He pushes, etc., *Niyúciringa ninéne*, *Pita éne iyúciringareta*,
Iyúciringa unéne.

To push out tongue in contempt, *Neníkini*.

Idem back (drawer, etc.), Yákipuca.

Idem down (cork into bottle), *Cáayakicu*.

Put or place one thing under another, to, Yúçacakicu or Yúça-cakiniri or *Capýténgakiniri*.

Idem or place upon, *Púniciuacakiniri*.

I will put it (paper) under (other paper), *Ímiti-ra-nutacari*.

Shall I put the gun where it was before ? *Wáawanakaninían nitácaru shámýnuký?*

Whereinto shall be put the farinha ? *Kéritucapará acháantari atarukýrý?*

Whereinto shall the cuatá (a big black monkey, *Ateles paniscus*) be put ? *Kériaampa atúcatari ichíkiri?*

And whereon should I put that which father Jacob washes his face with ? *Kíriaampa nitácarí patý Jacú árutunkiniwatinganama?*

Put it into the basket, *Cutari wai pitáca*.

To put down or on, *Takíniri*.

I put (this down) here, *Wai nitáca*.

Put(thou) it there near the hut, I will soon come and fetch it away, *Kíran pitáca wai áwicu muní, wúcha nimaipipiyarúcha*.

I put it near the fire, *Ishámýn' intinipúcn nitakíniri*.

I will now put away my papers, *Wácha nutacapéngaru nipa-pérane*.

Put—

Shall I leave or put my clothes here in the canoe? *Íyamichi nimúnga áantáan nitáca?*

To put on (thimble), *Éenretacakítiniri*.

Idem (lower part of mosquito-net to prevent intrusion), *Captíkiniri*.

Idem (sugar into tin), *Shicakíticarn*.

To put from one thing into another, *Iéenretacapítiniri*.

I put farinha into (cloth), *Machéngakýta ushíca pichári atarúkýrj*.

I put on a thimble, *Éenretacácukýbatíniwa*.

I put down my leg, *Nicúcharacatebikeshítitini*.

I will put down the comb, *Nitacánaparn çapupýritá*.

To put or lay on fire (clay vessel, etc., for burning and hardening), *Tacatáticu*.

I have already put on, *Nitacatatapéngari*.

To put in and fill up, *Shampucúcata*.

To put arms round each other's neck, *Cátanakýtúcakini*.

To put on trousers, *Yáurucacari*.

I put on my leg-cloth, *i.e.*, trousers, *Niyáurucatebikemangá-tiniwa*.

Idem, shoes, clothes, ring, etc., *Éenretakíniri*.

Q.

Quarrel with, to, *Chítá* or *Tey'ware*.

Quench (fire), to, *Cénginiri*.

R.

Rain, to, *Ikípa* or *Ipurukímia*.

Tçurá, (*i.e.*, the spirit above) causes the rain to fall on the earth, *Tçurá ikípa imbarán imirín muní*.

It is about to rain, *Imbaránuapanucú*.

It rains, *Ímutuc' imbaráu* or *Imbarán abarararachá*.

Our Father God causes it to rain, *Pátý Deus capúrucari*.

God, give Thou rain that the corn may grow, *Pátý Deus picapurúc' imbarán, kíymj upichekíni tíngane*.

Cause it always to rain that the corn, cassada, and other plants may grow, that so we may eat, *Picapurúc' imbarante avácamanýyapitipurí, kímy, cumýrjy, yuminuyaari, íky-nýca ipichakinitíngane, aníkýtýtýngane*.

It is still raining, *Ikípabanicá* or *Ínyenéencarayaáma* or *Imbarán mímacaniçáwakýumá*.

Raise up, to, *Üngatawatainini*.

To raise one's back, *Cuiningamanayapútini*.

Ram (a gun), to, *Arakýrj* or *Éenrekitinirú*.

Rase (cloth with needle), to, *Macíngicu*.

Rasp, to, *Açukícu*.

Rasp—

She grates maniva, *i.e.*, the bitter cassada, *Waancúcacumuy-rytíuiva*.Raze (hair from body), to, *Macarakíniri*.Reach with the hand, to, *Téñucamánetini*.The sensation produced by the stroke of your axe has reached my ankle-bone, *Pikjútáire amacú apupéuga napucacarikítí*.It has already reached the end or edge, *Imaputúngyrapéngara*.Read, to, *Pý'maantçupátiniri*; lit., to ask the leaves, as the Indian thinks one speaks to a book when reading, and asks for information. Also infinitive, *Pý'mainiru* or *Pímarawatini*.What we read on other side of paper, *Ýpýnýtçupa múní apý'-manakýtu* or *Ý'pýný muni áta pámakýtne*.What kind of language or speech are you reading, or, What does what you read say? *Kiriçángirechítipára pipímaantçupainta?*Rebound (gun), to, *Ucaticánakíni*.It (rubber) rebounds, *Icachibútacaru*.It (sponge) has rebounded, *Úmaçacaticu*.Rebuke (or correct one's wife), to, *Mitirénga*.Receive or take what is given, to, *Apucapaíníri*.Recite any more, lead (thou) me, I know not to, *Cúne ikíchire nimarúta púwuraamputa núcú*.Recline, to, *Ucapakícu*.Idem (cheek on palm of hand), *Ucapaky'wýtinawá*.Recur to our minds, it did not, *Cun' aúngýtataicari*.Redden (flesh by puncture, *i.e.*, mutuca, a fly), *v.t.*, to, *Úngamarángapaantýta*.To redden, by painting, *v.t.*, *Úngamaratiníri*.Go to her that she may redden you or paint you red, *Pý'ça cítu múní íngumaratiniicú*.Redound, as one's flesh when compressed, *v.i.*, to, *Itý'rekini*.Reduce (*i.e.*, soap in water), to, *Uminíui*.The broth is reducing (boiling away), *Áwacananipénga ashían*.It (sponge) is reduced or pressed small, *Uímenticu*.Reflect (moon, face, etc., in water), to, *Yuchíngarecáuntiniri*.Regard with particular favour, to, *Tý'retiníri*.Our Father God loves the Lord's Day, *Itý'reta Pútý Deus Domingo*.Rejoice, to, *Miinitiníri*.Relate or tell, to, *Çámbýra* or *Warabírata*.Relax (raw cotton, etc.), *v.t.*, to, *Mashúmbecarawáticu*.Idem (flesh, *i.e.*, jigger), *Ucábaticakétini*.Remain, to, *Awapý'ca*.To remain (as dead monkey) on tree, *Ipanicuáta*.Let it be or, remain (in its place) where it is, *Níngani wíriu awáru*.I remain in the hut, *Wáicara náwaníta* or *Wáicuru áicu áwa*.I do not or will not remain here, *Cúne wanáwapani*.

REMAIN—RETURN.

Remain—

I will remain here in Týruán a long time, lit., many days, *Itúun itúcanani wai náwuri Týruán*.

I will remain up there, *Igúra íngara náwari nútá*.

Is this to remain here? *Wai úya awaríncha?*

I did not remain there, *Cun' j'wan awári nútá*.

It (stain on cloth) will remain, *Awacari itíkiri carawéra*.

It has remained behind, *Cúwacanani*. *V.* Abide.

Remember or think of, to, *Ínukjtini* or *Shínica* or *Íyangjtatini* or *Shínikiniri* or *Putetiniri*.

I did not think of it, *Cúne nishínicayúcarí*.

P. has remembered its name, *P. iputétari ýwángú*.

Ah, I now remember what it is, *Núpu capíratupéngari wácha*.

Ah, I remember the place on the paper where the words are, *Acaçúwakiyucá núpu capíratu niçángire úantçupaán*.

Remind or bring to mind, to, *Takíbiratini*.

What shall I remind you of? *Kériaampa nitakíbiratacaí?*

Remove, to, *Mámakiniri*.

It has not been removed, *Cúne camúmaataru*.

Rend, *v.t.i.*, to, *Táraca* or *Tariúnga*.

My back has rent the hammock, *Nipúriki cataríncari kecuchi*.

Render or return, to, *Ticuri*.

I will presently give back her basket to her, *Wácha niticari ucaturí*.

Repeat together, to, *Makj'nica ipúturi piratá*.

Idem (with others) slowly, *Cábicutarepíranapýrý*.

Reply (when called), to, *Uyúcukini* or *Necútacari*.

Repudiate (a wife), to, *Ácica* or *Acikiniri*.

I have repudiated my wife, *Náciçuperu níntaniru*.

Require or want to, *Hámuta*.

What shall I require or want from the stranger? *Kéripa uiyámuta Imbaráni muní?*

Resemble, to, *e.g.* :—I am like a dog, we resemble dogs, brother J.

will say to you by and by that you are like unto dogs, *Anúpanari péru nu cakínipenu, anúpanaripérawa cakínipéwu, anúpanari pérai cakínipií, arimá yéye J. ichupií camuní*.

Rest or cease from labour, to, *Máyatacani* or *Máyashýmainitakj'nýtý* or *Tçurý'kjatini* or *Awínini*.

We rest one (day out of seven), *Hántý býtabýtýcari amáyashý-máintakj'nýtý*.

To rest cheek on palm (standing), *Yútunukicu*.

To rest palm of hand on hip, *Cúanyacapýrý'nytatiniwá*.

Retain (learning) in mind, to, *Mishirikiniri Putetiniri*.

Retrograde, to, *Uyúkicuaçaréngatiniwá*.

Return, to, *Apucá*.

I will return after one moon, *Hántýcacýrý' wai ný'na*.

When I return hither, *Wai ný'mpe çáwakj*.

When do you return hither? *Nacáripa pý'na?*

When we return from the other side, *Ypý'nuýáinga çáwakj'apucare*.

RETURN—ROLL.

Return—

Let us return, *Akiríca*; *Akirarú*, by woman.Let's return my wife, *Akiríu níntaniru*.Revere (not to jest at), to, *Múntcŷcacana*.Reverse (hat, pocket, etc.), to, *Cakýwýnikiniri*.Idem position (babe before it is born), *Icacanapý'rýaungatiniwá*.Revive (writing), to, *Wéenrecata*.Revolve (thread in spinning), to, *Únterecatçáamputicu*.Idem, *v.t.*, (counters on frame), *Ticacakítiniri*.Idem (watch-points), *Ukýuricaamputiniri*.Ride (at anchor), to, *Utgúringutitíu*.Rind (as tucumá a palm-fruit, with the teeth), to, *Áçaracamatáti-niri*.Rinse mouth, to, *Amucucaantiniwá*.She has rinsed, *Wáumucucaantawa*.Rip or cut open, to, *Ucý'utareenricú*.Idem (cloth), *Ký'ntarukiniri*.It (seam of cloth) is ripped open, *Itarúnca* or *Aacý'ntareenri*.Ripened, it (fruit) has not yet, *Cun' iyúnapúnica* or *Cun' iyúnaicha*.It is ripe, *Uyumpénga*.Rise (up on one's feet), to, *Tímini*.Idem (from the dead), *Úngjtýaangátiniwa*.Idem (water in canoe), *Içakícu*.Idem (or have its source from, *i.e.*, river), *Ishírata*.Idem (to surface of water, turtle, etc.), *Upýmacaakítini*.To rise, *i.e.*, river, *Itýrjécaamputini* or *Ímitaanráwatini*.To rise, *i.e.*, sun, *Icúnikýaamputini* or *Ínambutini* or *Ipukíncáatúcachi*.When the sun has risen higher I will boil the beef, *Icánikýaamputaca çáwaký náshita kiamá*.The sun has risen, *Waimpéng' atúcachi*.Rise, come let's blow the fire, don't sleep, quickly awake, it's already dawn . . . let's go into the wood . . . there are no arrows, etc., let's go shooting with arrows ! *Ámu ! shámýashúngapuca-téicha, wíringani pímacanáni petéicha, wachacaté pý'mýracapéngatéicha, ámapukíncapéngatéicha, pucatýmaripéngatéicha, amatçýyangapengatéicha, áyanayapucacúicha, Cune macúrina anapácuкиnýucawáicha, aký'matakicuwáicha !*The Mamoriá rises or has its source from the Jamamandys' hut, *Ishíribiticúantini Capanámari awínian Mamurý'ya*.Roast or broil, to, *Kimítini*.Idem (coffee), *Cukítaru* or *Upínakitaca*.When it (coffee) is roasted, call me, *Uchárica çáwaký, pakírita nu*.It is already roasted, *Ucharicakítapetaca*.The deer is roasted, *Ikimirí upuçupénga çúti*.Roll up (line on stick), to, *Kiriyúkiniri*.Idem (or ball up line), *Pý'rýcatçatiníri* or *Pý'rýcatçarí*.Idem (cotton round stick to shoot through zarabatána or blowpipe), *Pitíkiri*.

ROLL—RUMBLE.

Roll—

Idem (material into line), *Kíricarawáticu*.

Idem (fish-line round hand), *Yapýrýcamítiniwá*.

Idem (thread round broken stick mending it), *Yápýrýcá*.

Idem (tauari, or the next layer to the epidermis of a tree), *Pirikicu*.

Idem (anything cylindrical or round on), *Cakýrýngaampitícu* or *Yuwáñawatini*.

Idem (on chine or edge), *Cakiyúricáamputa*.

Idem (or bundle up), *Purúinticu* or *Mútíticu*.

I roll up manioc for me to eat, *Nipurúintari cumerícha niní-caicha*.

We roll (tree-trunk on ground), *Acatabákýrýmitiniri*.

To roll, *i.e.*, billows, *Itçacútýyaatini*.

To roll (vessel or ship), *v.i.*, *Ukýrýkýrýaamputini* or *Ucanábýrýtitini*.

To roll up (awning), *Yapýrýkíniri*.

To roll a barrel, *Catabákýrýáamputicu*.

Roost, to, *Tímapurítini*.

Idem (or sleep like ducks), *Upayúnca*.

Root ont (hair from body), to, *Macarakicu*.

To root up, *Mapurukicu*.

Rotted, it (corpse) has, *In-arecapétapenga*.

Idem (cacao), *Uyúmputé*.

Idem (or is rotting), *i.e.*, corn, *Ký'mý-ra-piricakítacaru*.

Round (*i.e.*, to form anything round), to, *Yáuntiniri*.

Idem a point (steamer), *Wáancicapíaamputini*.

To have rounded point, *Ikichý'ujkini*.

Rub (with hand or foot), to, *Cáshibniniwá* or *Cáshibucarawáticu*.

Idem (bathing), *v.r.*, *Cashirúcarawá*.

I rub my body, *Nicáshamauetiniwá*.

I rub my hands together, *Nicáshibucuwacutáwacucha*.

To rub off, *Shíbukicu*.

To rub (when itching), *v.r.*, *Máintiniyu* or *Máinticuwa* or *Máinkinirawá*.

Thou rubbest thyself with thy clothes, *Pimangánkýca pimá-intiniwá*.

To rub head (when itching), *Máinkýwýtachuán* or *Máinkýwýrý*.

Idem (earhole), *Yúcurukénacukítiniwá* or *Yúkenacukitiniwá*.

Idem (one's eye), *Acúteicucatiniwá*.

Idem (dog with paw), *v.r.*, *Ucatíriketiniwá*.

Idem (wood, etc., in carrying on arm or shoulder against), *v.r.*, *Cútaraticu*.

Idem (medicine on body), *Pý'rýnca*.

To rub (tobacco between palms, or clothes when washing), *Egichúkicu* or *Egichúcare*.

Idem (gnn with fat, cleaning), *Ínachitiniru* or *Niinirá*.

Idem (and clean knife), *Wayacukicu*.

Rumble (*i.e.*, one's belly), to, *Ykýcúcu*.

Rumble—

My belly is rumbling, *Nýkýcúcu-k-ýrýcútini*.

Your belly is rumbling, *Pýkýcúcu-k-ýrýcútape*.

To rumble as toes when beating the ground, *v.i.*, *Íniwana-wanakítita* or *kítitini*.

Run, to, *Ímpýtaca* or *Ímitaca*.

Idem, down or waste, *Ucacháca*.

Idem (*i.e.*, river), *Icibíniyiucara* or *Iturúngani*.

The farinha is running through the hole, *Içúnakýja icicá cataru-kýry’*.

The water is running into the malocca or hut, *Itábakiriatini* or *Itabákýrýaantini imbarán aicú muni*.

Rustle (rivulet), to, *Itçurúinri*.

S.

Sadden, also to look gloomy, *v.t.i.*, *Íniyatiniwá*.

I have saddened my wife, *Níniyata níntaniru*.

Salt, to, *Úmharakini* or *Uúmparakicu* or *Pý’rýukicu*.

It is salted, *Ukiyámbakýtcýw’ta*.

Salute or bid farewell, as by firing a gun, *v.t.*, to, *Itacúpýratanaampýry* or *Itacapýratanaampinini*.

Satisfied (with food), to be, *Mítupénga*.

I am full, *Camítú núta*.

Say, to, *Chá*.

I say, Thou sayest, He says, We say, *Nichá*, *Pichá*, *Ichá* or *Uchá*, *Achá* or *Ata chá*.

Idem or speak, *Pútýribiratini* or *Çungirewatini*.

I say, how is it? *Atarn?* to female.

It is of flesh that people say so, *Cashinírir’ ichaná*.

How or what did I say? *Nátucupa nichá?*

Ipurinás don’t say that or such bad things, *Cúne Cángýtý mýruncari icárapýrana*.

I say or said amiss, *Abicupé abicupé nichaçángirescaamputini*.

How did I say it? *Nátucupa nichá?*

Thus I’ve said, *Icúratucura nichá*.

I say it wrong, *Nápicuçángire*.

Say or repeat (thou or ye) together with me, *Núta catícara picháamputa* or *Núta catíca piçúngire waúmputaru*.

You alone say or count, *Píta yauntárite pichanacú*.

Say it all of you together, *Itúcanani piyáunta imakýnýcacuté*.

All of us say together, *Amakýný’ apútýribiratini*.

To say amiss, *Pítéuganámakýpýtinu* or *Máanreçangireni*.

How do you say it? *Kéritucu picháanta*?

I say, do you hear what she says? *Igáratucura uchá cítu má?*

How do the Ipurinás say it? *Kíritucupa Cángýt’ ichúantari?*

When father first says yes to you (then you may go), *Arí mý’ncatúcaráí pútý pichapé*.

What did the strangers say to you? *Kéritucu pichún Imbaranirí içángire pita muni?*

Say—

Say (thon) again, *Wáchana pichá*.What shall I say? *Kérícatama niçángire?*What do you say to me? *Kéripara píchana nutá?*What do you say to our coming hither early to-morrow morning? *Ata atána pucámara napannucá wai muní aý'na?*Thou fibbest, do not say so, *Panératé, cúne yatúcu pichú*.I say or said (so) to you, *Nútara cachái*.She said, *Uchámaru*.He said, *Uchámari*.He did say so to me, *Ichá býtý'ca nu*.That was all we said when we were outside, *Ikýnýpéngari mýný ipúrikiti açángire* or *Ashibucapéngari açángire*.That's it, you've said it right, *Iwicaracárama* or *Y'wapýtý-péngaraicára*.What was it that J.'s wife said? *Kéritucupa pichúanta J. icíture?*What can it be that you are saying? *Kíribiricarawacú piçángireta?*Scald, to, *Yáçaca*.Scale (fish), to, *Tántakicu* or *Kishárawaticu*.Scan, to, *Mishítiniri*.To scan a person, *Mishínimaneáamputiniri*.I scan thee, lit., thy body, *Nimishínitinií pímane*.Scatter or separate (fire), to, *Úshikiticu*.To scatter, as fowls with their feet, *Icatýripucutini*. V. Watch.Scold or chide, to, *Chípari*.Scrape, to, *Kisharawatiní* or *Kíshaticu*.Idem (off rust), *Kishánginirú*.Idem (off leaves on ground with wings in search of insects, i.e., inambu or partridge), *Ucúiyaripúcurawatini*.Idem (together dirt with hands), *Yatý'ingapý'ticu* or *Yatúipucare*.Idem (off food in pot), *Ký'tarutatiniri*.To scrape with knife, as paint-work, v.t., *Yúntatacapániintiniri*.Scratch (ground, i.e., fowl), to, *Catíripucutini*.Idem (hole in ground, fowl), *Ipúmpuintiniwá*.To scratch beach in search of turtles' eggs, *Kýçakíniri*.Scream, to, *Akirí*.Screw (gun), to, *Yakíripata*.Scrub pans, plates, etc., to, *Wý'ratatiniri*.Idem canoe, etc., *Wýrapakítiniri*.Father Jacob, I scrub your canoe, *Pátý J. páantare niwý'rapakítá?*Search for (lice), to, *Mapútçaracaký'wýpáticu*.Idem (urueuri or palm-kernel in a heap with insects), *Mériinirú*.Idem (in forest), *Yukíriaamputiní*.I will go and search for it, *Niyútiaapuñtaricú*.

SECURE—SET.

Secure (penis by attaching the prepuce to a loop, a peculiar custom among the Ipurinás), to, *Chícakitiniwá*.

Seduce f., to, *Awica*.

Idem another's wife, *Capýténginiru*.

Thou shalt not seduce another's wife, *Cúne picapýténginiri hántý'ntaniru*.

See, to, *Eti'ca* or *Éta*.

We cannot see, it is dark, *Cun' aetúmatarí, mabiapéngari*.

Now I can see again, *Wúchara nútú etámatapéngari*.

He sees ns, *Ítýcapícamawá* or *Y'wa' étamata wíta*.

I've not seen, *Nimétakýnjítj*.

They will come to see me! *Ynapetapúma nū!*

Presently I shall see some, *Wúchara netý'cari*.

Let me see it, *Nétaricu* or *Netámataricú*.

See (thou) how I am going to kill (fish with arrow), *Péne-cata petaruiáama*!

I see, *Nimétataricú*.

Let us see, *Aénturicú*.

Can you see (distinguish the letters) well? *Píticatari-wéraan*?

We can, *Aéntica pitícarn*.

You will soon see it again, *Camuní pétari*.

He, she, that one, has seen, *Íya éta*.

I saw it not, *Cúne neticayúcarute*.

We saw, *Atékini* or *Aéta*.

What she saw, *Wéntanakýtu*.

Seek, *v.t.*, to, *Ný'ta*.

What are you seeking? *Kéripa pýnjý'ta*?

Seize, to, *Máyaca*.

Seize him my brother he is about to kill my husband! *Pimáyacari nutúri pásshawacarí, níntaniri ký'matacanúpanucarí*.

To seize (fish, i.e., tarara or trap, etc.), *Apý'ntenginiru*.

Idem (or take hold one's breast), *Mateciriyaticu*.

Send to (authoritatively), *Yúcanatinirí* or *Paníyata*.

I send you, *Niyúcanataí* or *Niyúcanacataí*.

I will send my wife to-morrow to gather urucuri, *Atúna níntaniru nípaníyataru cuchiký' wímakýta*.

I will send it away by the civilised people, *Nicikítiniyaru Imbaríniri anícaru*.

Separate (hair thinning it with hand), to, *Umpeenkícu*.

Idem (bar of soap), *Matacakíniri*.

Idem (and assort different-coloured beads), *Méreenkitinirí*.

They (scissors) have separated (from axis), *Uyarípe*.

Serve up (food from saucepan), to, *Ucakínirari*.

Serve (thou m.) up, *Púcacari wéraante* or *Pucacaré-r-aante*.

Serve (thou f.), *Pucacarú*.

Have you already served up? *Pucacapégari*?

Set, i.e., sun, to, *Ygeréngca* or *Eeréngua* or *Icipéngu atúcachi*.

Idem (corpse in grave), *Iéñretacapýrj*'.

Set—

Where is the leaf for it (skillet) to be set on? *Ata ántçupama iyútipanginitínganamá?*

When the sun has set, then fish bites, *Atúcachi eerénguca shímakj' níca.*

Settle (*i.e.*, water), to, *Ieachacá íshítí muní ucarúmpe.*

Do not at first pour it (water) down (into pot), but when it has settled, then pour, *Cíne mý'ný pikýtacapíj'ry, iwéenre íricu cágwakj', pikýtacú.*

Sew, to, *Mashirícarawatini* or *Mashirikícu* or *Yútçarawatini.*

Noñ to sew, *Mamashirícarawátacani.*

She does not sew, *Cíne cayútçare.*

Am I to sew here (inside mosquito-net)? *Wiringani niyút-çaanri?*

When we were sewing, *Amashirícarawatiníyarari.*

What is it you are sewing? *Kéritimíngani pimashiríca?*

I was sewing the other day, *Ký'tari úntspéngu niyutçaanwaríj'-tamari.*

He is still sewing, *Áwaca mashiricarécaru.*

What of a needle, my cousin, wherewith shall I sew this?

Shítu áta cíimá kériama niyútçainiicarva íyama?

Shake, to, *Íngukiniri.*

Idem (together farinha in cloth), *Ínaacuri.*

Idem (*i.e.*, slate-frame), *Itacúrutini.*

Idem (cloth, one's dress), *Ingúcamángatiniri.*

Idem (fruit from branch), *Catingapúritinirú.*

Idem (tree-branch), *Yúingeñiniri.*

Shake (thou), *Piyúingeeca.*

Idem (hut or paxiuba palm-floor with foot), *Catíngachiru-tútiniri.*

Idem (water from canoe), *Yúciyatínirú* or *Ümpýcakiniri.*

We have shaken (water) out, *Aúmpucakíticaru.*

To shake post (in ground), *Íngucantçutatiniri.*

I am shaking out the water, *Níngucatçátaru imbarán.*

Shame, rather to feel shamed or confused, *v.i.*, to, *Pántanawanawiní.*

Sharpen (rubbing on stone), to, *Iyáwanatinirú* or *Éenwanta* or *Eçúca* or *Açúkicu.*

Idem (needle on stone), *Açúrawatini.*

Sharpen (thou) for me, *Piyúwanatína nu.*

Shave off (wood with knife) or whittle, to, *Machirénginiri* or *Macíngarawaticu* or *Machiréngicu.*

I've already shaved off, *Nimacíngupéngari.*

Sheathe (knife), to, *Yúciringaru.*

Shell (coffee), to, *Maçakíniri.*

Idem (roast cacao, etc.), *Mapikícu* or *Mapikíniri.*

Shelter (in, or enter, *i.e.*, mosquito), *v.r.*, to, *Ywíj'rúa.*

My cousin enter (thou mosquito-net), *Shítu pýwýruj'nawáncha* or *Pýwýrua nawínian shítu.*

Shew or exhibit, to, *Úwaraca* or *Wúratiniri.*

Shew—

Shew (thou the quantity) with thy hand or fingers, *Piwácu piyáunta*.

Shift or stoop forward, *v.r.*, to, *Ínyakini*.

Shine (snn), to, *Ipunicí*.

It (snn) shines now upon our bodies, *Amanani pitícara ipúnica wácha* or *Amanani ipunicapúcutini*.

It (moon) does not shine brightly, *Cíne yuś' ma cámaramarí*.

My sisters, the sun is shining, carry (and hang up) the clothes, *Amanani uúmabýrýea cíwaký, intýca míngachi umári*.

Shock, *i.e.*, electric eel, to, *Itenéngicu* or *Itenéngare*.

Shoot (with arrow), to, *Cícacabíticu*.

Come, let's go and shoot (with two-pointed arrow), *Amacacha-páritari aký'mataambýraté*.

Idem (with gun), *Shímýnakítiniwú* or *Shímýnakýrawatini*.

You civilised people don't shoot one another! *Cún' Imbarániri pákýný cíne pishámýnakinata!*

Or else I'll shoot you! *Nishámýnakýcata pamaí!*

We shoot, *Ashámýnakinata*.

To shoot and kill (with gun, arrow, etc.), *Ukícu*.

Only himself shot (with arrow), *Ý'wananýrý iký'matacaru*.

I killed a macaw the day before yesterday, *Wéenrecashítipenga camýýrý nucá*.

Shove off with arm or elbow, to, *Perukícu*.

Shut eyes, to, *Apacatíniwa*.

To shut (or let down back of book), *Capamakíniwu*.

Idem (clasp knife), *Cashítúca*. V. Close.

Sift (on sieve), to, *Yúcengicu*.

Signify with hand (*i.e.*, mute), to, *Yáunriyawatiniwacú*.

Sing, to, *Shipíanta*.

Sing (thou) another song, *Hántý enéne pishipúanrite*.

Singe, to, *Kíshutícu*.

Sink to the bottom, to, *Patapýriyaantapínini*.

Idem (canoe), *v.i.*, *Itáireca* or *Uçakícu*.

Idem or lay *kíshatípi* (a trap) into water, *Tácabiyantícu*.

Idem (post into ground), *Yúpitingíni*.

It (canoe) has sunk to the bottom, *Imbarán patapýya uçakíca*.

It has sunk to the bottom, *Ipatapýya ucipínini* or *Upatapýrý-ankýtini*.

Sip (noisily), to, *Yáuntícu*.

Idem, or take a draught, *Acingáanticu*.

Sit down, to, *Yútipanga* or *Tupánga*.

Come, sit here and converse with me, *Amu, wai piyútipanga nútá cátá pimiçúngireta nú*.

He sits, *Uítipanga*.

To sit in the grave (*i.e.*, dead), *Ímutingini*.

Idem cross-legged, *Cabítétebiketícacíni*.

Idem cross-ankled, *Ý'mbýrýátebikétini*.

To sit on eggs, fowl, *v.i.*, *Ícapúncanákitiniwá* or *Ucapúnca*.

SIT—SMOKE.

Sit—

Idem upright, *Míracuwanatatiníwa* or *Míracuwanatari*.Idem (back against tree-trunk), *Kíyutacatiníri*.Skin (surface of flesh), to, *Ipicú*.Idem (birds' feet, etc.), *Caçutukícu* or *Maçacá*.Slack (or pay out fish) line, to, *Cícacatçútiníri*.Idem (painter), *Cícacáamputiníri*.Slap (with palm), to, *Aritaríwata* or *Pýtécacacúta*.Slay or murder by hitting back of neck or any part of head with stick, to, *Pacáwanakicu*.Sleep, to, *Macá* or *Mabínini* or *Mabíniniyuca*.Idem, wife with husband, *Cátaracuíntiníru*.Idem, husband with wife, *Cátaratiníri*.I am sleepy, *Itapúkýcapenga nu*.I am sleepy or am going to sleep, *Nimapénapanca* or *Ítapucha-pénga* or *Nímapenapanucú*.I shall sleep, *Nimabínini* or *Nimabíniniyuca*.Let's go to sleep, *Aúmapengían*.You may sleep with me, *Núta cútapu pímaca*.I slept separately, *Mapírere nímaca*.To sleep (in forest or open air), *Macúamputa*.Slide (or shift counters on wire), to, *Catíicakitiníri*.Idem (back in semicircle as the points of a watch), *Apíçatiníru*.Sling (hammock and fasten cord), to, *Y'tçataca* or *Tçatícu* or *Tçátinirina*.I have slung, *Nitçatapéngari*.It (hammock) is slung, *Itçatíngacuta*.Slip down (or lose one's footing), to, *Shitakíni*.Idem (through hands), v.t., *Yúciringícu*.Idem off (loop in thread, line, etc.), *Üntakirikícu*.To let slip down (from hand), *Micibikíni*.To slip or unloose as hammock-cord, *Itiricayúcare* or *Itirikíni*.Being heavy, I slipped down, *Nimínaný nitírikiintini*.Slue round (i.e., vessel or ship), v.i., to, *Uyaky'tanyaamputiníri* or *Ukíriyucatíyaamputini*.Smack tongue, to, *Púchunacaré*.Smash (by pressing against glass, etc.), to, *Capupý'kýtiníri*.Smell, v.t., to, *Émishicarawatini* or *Émishikíni*.I smell, *Némishicaracu*.My hand smells offensive, *Ímýný niwúcu*.It (wood-bark) smells agreeable, *Cúne naráunký chícuríte ímari*.Smoke (tobacco), to, *Uwacacabínanitarí awíri* or *Üwacacabínanitíníri awíri*.Idem (and harden india-rubber), *Egechíari* or *Igichíari*.Idem (ubá or canoe), *Aanta ikímíticu*.Idem (or moquiar or smoke-dry eggs, etc.), *Íriticu*.

SMOKE—SPEAK.

Smoke—

You do not smoke, *Cúne púwacacapénanitiniri pítá*.

He smokes, *Uwacacachíaantiñiri*.

It (fire is in or) is smoking, *Ichiúnga péta pýcú*.

Snap at (as alligator), to, *Áputengare*.

He snaps, *Wámputengare*.

To snap (or bite at, as jaguar), *Apúcawanacari*.

It has snapped off, *Wáançauca*.

To snap (off end of fish-rod, *i.e.*, fish), *Ipýrý'nica*.

It (needle) has snapped across, *Upýrý'nýca*.

I've snapped the needle, *Nicapýrý'nýca cái*.

The fish has snapped off my hook, *Shímaký atçútacare nitçapýký'aanta*.

It has snapped off end of fish-rod, *Ýcapýrý'nýca tçapýkýaanké*.

To snap off bait (*i.e.*, fish), *Átçutaca* or *Íshunitíniri* or *Ashininginirí*.

The fish has snapped off the bait, *Shímaký íshunitari macháký*. *V.* Bite.

Snatch away (from another's hand), to, *Mishirikíniri* or *Mishirikínirari* or *Míshirikini*.

I snatch from you, *Nímíshirikinirai*.

Sneeze, to, *Achínakicu* or *Achínakini*.Snore, to, *Kírantare*.Snuff (paricá, *i.e.*, powdered tobacco-leaves), to, *Ketini* or *Ketachí*.

Idem (candle with fingers), *Ínacatini*.

Idem (with scissors), *Kibirkicu* or *Kíbirikiniri*.

Soak or put into water, to, *Ý'yagicu*.

I've already soaked, *Niyáugabecari*.

Soften or have cooked soft, to, *Pýakini*.Soil (cloth), to, *Chý'cutiniri* or *Chý'cutapíri* or *Chíngitacapý'ry*.

Don't soil your clothes, *Cúne cachicúpichíngitacapý'rý pímángá*.

Solidify (earth with foot, etc.), to, *Yúpetisharawútini*.

Idem (earth round *apýrýtú* or any pole), *Kýbachí iéenrepetini*.

Soliloquize, to, *Cángirepitúningara shínicari*.

I soliloquize, Thou soliloquizes, *Níçángirepitúningara nishínicari*, *Píçángirepitúningara pishínicari*.

Sound (at a distance, *i.e.*, rain), to, *Yúcananiri* or *Ýyáambiricashítini*.

Sound river (with stick), to, *Ýúnwataampúwý'nýtiniri*.

Sow seeds, to, *Ümparakicu*.

Idem (corn), *Ungakíticu*.

Space (*irupiké*), to, *Cúyariankéticu*.Speak or say, to, *Cángire* or *Pútýribiratini*.

All of us say together, *Amakýný' apútýribiratini*.

Idem (in one's sleep), *Ímpinawaré*.

Idem aloud, *Chýrángarawáçaungiretini*.

Idem (*i.e.*, not to be exhausted in speaking), *Pukíbiraçúngiretini*.

You've spoken truly or the truth, *Itáumpiticarú píchapérú*.

Speak—

I've not spoken well or the truth, *Cúne hanrenéki niçángires-caruwéru*.

To speak fast or irregularly, *Púnecueneçángirewatini*.

You do not speak fast, *Cúne punecueneçángirei*.

Thou speakest slowly or irregularly, *Mapúnecueneçángire pítá*.

You can already speak Ipuriná, *Pitiamapéngari Ipuriná çángire*.

You do not speak with me, *Cúne pimiçángire atanú*.

Is she my mother that I should speak to her? *Nínirucaní nimiçángiretapétaru*?

It (book) speaks of far-off countries, *Ý'washit' írari ucháanta* or *Intacushitikiri-ra-imirín-r-uchá*.

You did not speak, *Cúne caçángirei*.

You did not at first speak properly, *Cúne híture çángire pítá my'uy*.

You do not speak amiss, *Cúne pítá pimítureçangíreni*.

I like to learn to speak much, *Itúcanuui niyámutaicha çangiretéicha*.

Those strangers do not speak much, *Imbarániri apácacha maçángirený*.

I am not dumb, I can speak, *Caçángire núta cíne mapúan núta*.

I speak low, *Amanaríca niçángirewatini*.

I speak of relatives who are far away, *Chigíntakiniwa* or *Nangitakiniwa*.

My cousin, father speaks of his mother B., who is in her country, *Shítu puménguríncara uraanwúnta pátý B. inangitakiniwa*.

I speak to thee of . . . *Nichigíntakiniú* . . .

Thou speakest to me of . . . *Pichigíntakini nú* . . .

Spear, to, *Yúrutiniri*.

He has speared himself, *Íwic'iyúrutawa*.

Is it true that they have speared one another? *Anégani imakýnj iyúrutarité*? V. Harpoon.

Spin (cotton into thread on knee), to, *Kíricaca*.

Idem (threaded button), *Upírikicu*.

Idem (cotton on distaff), *Kibétiniri*.

Spit, to, *Ký'wýcýwýticu* or *Ký'wýcýcari*.

Idem (phlegm), *Wúcacari*.

Idem (water from mouth), *Uwacacúantiniri*.

I spit bones or scales, *Nikiburikiarishítucha itántu*.

Splash (i.e., porpoise), to jump and, *Umímaantacaca*.

Spout (water from mouth), to, *Cúcacúanta*.

I spont out, *Nicúcacúanta nínini cútá imbarán*.

Spread out, to, *Üntakiraticu*.

Idem (cloth), *Üntakiramangúticu* or *Itaménkini*.

Idem out wings, *Taméukini*.

Idem (in order to fly), *Cutaméengatinivú*.

Idem (hands), *Taméncawacutini* or *Cánuke tuménkiniri*.

I spread out my arms, *Nicínuke nituméca*.

Idem (and fasten mosquito-net), *Tçútiniri*.

SPREAD—STICK.

Spread—

Idem (or scatter farinha on cloth), *Cúyaricakíticu* or *Cúyari-yankíticu* or *Üyaricakýtarucú*.Spring (*i.e.*, *tej'catjru* or fish-trap with mamori or fish in), to, *Iwachakíni*.Idem down on prey (tiger, etc.), *Ycapýtéengatiniru*.To spring on the back, as animals, fowls, etc., *Ícachara cuatúti-nirú*.Sprinkle (water), to, *Yuánaticu*.Spurn (a body), *v.t.*, to, *Yúkjwýnacaintútiniri* or *Úmanatiniri* = *Üçukíniri*.Idem a spirit, *Yúkjwýnacatátiniri*.Spurt (milk from breast), to, *Itimapíyantini*.Squat, to, *Cýángicu* or *Tabúriticu*.Idem (with arms folded and head down), *Yukíritachí*.Idem (in hammock), *Waputúítabikétiniwá*.Squeeze out (with fingers), to, *Machj'mangicu*.Idem (bee's sting), *Caçuticacútiniri*.Idem (fruit-pulp), *Mamýnicántinirú*.Idem (boil), *Matcirimacapítiniri*.Idem down (excrement), *Cýángakinirity'kj*.Squint (eye), to, *Pítanaca ukj'ticu*.Stamp with foot, to, *Cantíngarawaticu*.Stand (or be on one's feet), to, *Tíma*.Idem (arm against arm, or be close together), *Aputúítati-niwiá*.When we were compact, *Aamputúítaca cáravakjwa*.To stand apart, *Uyariticu* or *Üyaritiniwá*.We stand apart, *Aúyaritiniwá*.Stand (thou) separate, *Pitçúrikýtata pitímimi*.Stand (thou) upright, *Piyapý'ngamanetarú*.I will stand thus, *Üwaru nitíma*.I am standing, *Nitíminirawéra* or *Nitíminini*.He stands, *Utímini*.Startle, or be frightened, to, *Tucukíni* or *Týcuýchú*.Staunch (*i.e.*, blood), to, *Mamángacari*.Steady (vessel in water), to, *Piyútiniri*.Steady (thou f.) this, *Wai pipiyútaru*.To steady, or hold up (receptive vessel), *Wéenrecata*.Steal, to, *Yúmaatiniri* or *Yentíri* or *Intíringiniri*.Thou shalt not steal the property of other Ipurinás and of strangers, *Cíne Cángýtýtuichi Imbáranirituichi piyúmatape*.Thou shall not steal one another's property, *Cíne maký-nj'catuichiniri cíne piyúmatape*.Steer (canoe, etc.), to, *Catýný'ntjcaamputiniri* or *Cakj'wýnacakitíniri* or *Catýnýntjýcakiniri*.Stick to glue, it has dropped, it (leaf) will not, *Cíne ccaparéru*, *mucaparéu*.To stick (to roof of mouth, fruit-pulp), *Upé cágicata*.

STICK—STRIKE.

Stick—

The fish's sting has stuck father Jacob, *Shímakj̄ ecú yurutapní-ru-pátj̄ Jacóncha.*

It has stuck thee, *Iyurutáí.*

To stick between, *Áchibutenginiri.*

Your trousers stick in you, *Púchibutengapýrj̄ tebiké mangáchi pitçúmýna.*

The meat sticks between my teeth, *Nitcíriinchi úchibutengakít-acari shinikichí.*

To stick (*i.e.*, thorn), *Iyururé* or *Yúrutiniri.*

Idem (paddle, stick, etc.) into ground, *Yúpitinginiri.*

Idem (pin into paper), *Pukýtá.*

Idem (needle through cloth), *Yúmutukiniri.*

Sting (*i.e.*, bee, etc.), to, *Iyuwángini* or *Iyuwángare.*

It (wasp) stings with its sting, *Iyuwángini* *écuke cáta.*

Stink, to, *Pírínkicu.*

I do not smell offensive, *Cúne nípiríncarc nútá* or *Cúne caçacú nu.*

We do not stink, *Cúne cúmýnýwáta.*

The fish has made my hands to stink, *Shímakj̄ ímýný niwácu.*

It is eating that makes my mouth to stink, *Niný'kýtýcámácaçácacari nínama.*

It stinks already, *Cý'týscaripéngari* or *Y'mýnýpéngá.*

Stir anything, to, *Cúyaringicu* or *Cúyarinintinirú.*

I stir, *Nicúyaritaru.*

To stir water (with paddles, *i.e.*, steamer), *Imbarán ucúyaringa ápucatakitý'.*

Stoop down (in passing under anything), to, *Ínyakini.*

Stop (bottle, etc.), to, *Makiyúrikiniri.*

Idem in walking, *Yútukini.*

Idem (leakage in canoe or any hole), *Tútiniri.*

Whereabouts will your brother stop here? *Níapa awapén píkeamaniri wai?*

Do we stop here? *Ata awari wai* or *Wai úta úwari?*

With whom are you going to stop here? *Kéri cáta páwa wai?*

I stop here, *Wáca nawapý'ca* or *Wáca náwa.*

Stop (thou) there, *Wirin páwa.*

I stop my fundament, *Nítútçumýtiniwá.*

Straighten (any bent thing), to, *Wéenretingakitíniri.*

Strangle, to, *Manutçúanticu* or *Mánuwakýrý.*

Streak the body with paint, to, *Macínginiri.*

I've already streaked. *V.* Paint.

Stretch (hammock in middle), to, *Mataménkiniri.*

Idem (or straighten wrinkled cloth), *Macirínginiri.*

Idem (or extend india-rubber), *Macaracarucú.*

Idem (arms indolently), *Tçanukíni* or *Tçánuca.*

Strike (with hammer, etc.), to, *Tucarawáticu.*

Idem (chalk) line, *Matíngatçatiniri.*

STRIKE—SUCK.

Strike—

Idem (a match), *Macínginiri* or *Ukéamacaru*.

Idem (palms together), *Wuacítatari* or *Pitakíniri*.

Idem and ground or strand, *i.e.*, boat or vessel, *Áchapaan*.

I strike myself, *Íwicaanritacúricanu*.

He has struck himself, *Iwicaanritacúricawa*.

It strikes, *Wúanchapúan*.

Idem the water (*i.e.*, pirarucú, the fish *Sudis gigas*), *Itúngaantu*.

To strike an object (as arrow-tip), *Ucapichí*.

Idem (steel against flint), *Kembakícu*.

Idem (*i.e.*, gun-shot), *Unapá*.

Idem (anything with stick or hand), *Anrirawátachi* or *Anrirawatiní*.

I strike, *Níánritiniwá*.

It (trigger prevented by stopper on cap) won't strike, *Cun' úmataca*.

It's all right now, it won't go off, *Harecapénga wícha cun' úmataca*.

String (beads), to, *Yúciringatçarawatini* or *Yúçacacatçarawátini* or *Tçárawatini* or *Yúçacacákita* or *Yúciringatçátiniri* or *Iéenretacakitícu*.

I am stringing, *Niyúciringatçátiúwacananinapíca*.

I am now stringing my beads, *Nitçatícarí nicaçurúte wácha*.

I have used it (thread) all up in stringing beads, *Nimáputúngyítçátapengari*.

Strip off bark from tree (with cipo or liana), to, *Cýcacatçúamputini-niri*.

Stroke with hand, to, *Wéenreticu*.

Struggle (dying), to, *Canúpgrjátapenini* or *Pýmacúamputini*.

Stuff (hunting-pouch with wad, etc.), to, *Yéenretakiníri*.

Stutter, to, *Kíkinanacabíratini*.

Subside, *i.e.*, river, to, *Y'cýpýteentini*.

When it (rain) has subsided, *Imbarán icý'ya çáwakyí*.

Suck, *v.t.*, to, *Chíma*.

To suck in (not drink) water, etc., *Acingáantiniri*.

To suck (finger), *Acíngini*.

Idem a sick person (in order to heal), *v.t.*, *Achicachí*.

Idem (sugar-cane), *Chígiu*.

Idem (honey, as humming bird, poised in the air), *Ichíbucure*.

It sucks me, thee, *Uchímanu*, *Uchímai*.

The mutuca (a sanguinivorous fly) sucks thee, *Putiký' chímai*.

Mutuca sucks Ipurinás, it causes redness by puncture, *Cangýt' uchícananian putiký', úngamarángapaantý'ta*.

It (mosquito) sucks the Ipurinás with its proboscis, *Cangýt' uchímini ukiripiké*.

Shall I suck (mingan, *i.e.*, pap) out of this? *Íyataan nichíma-ruincha?*

I suck (sick), *Núcha achícarí*.

Suck (thou) me, *Wai chíca núicha*.

SUCK—TALK.

Suck—

To suck (breast), *Āanshitini* or *Āshitini*.

It sucks its mother, *Uínirntini wúanshita*.

To suck (fruit-pulp), *Amucukjtaru*.

Idem (teeth) *Amatçaríntiniwa*.

Idem (fat from fingers), *Amuru wacuíntiniri*.

Idem (*i.e.*, to take up mingau with fingers and suck off),
Machangabétiniri.

Suckle, to, *Āshitacakiniri*.

Suffice, to, *Āpuca*.

Support or hold up, to, *Ucapíniru*.

Surprised, to be, *Yúkikiniwa*.

Suspend (in air), to, *Warúnkini*.

I hang (pan) over the fire, *Ishúmju'upáni niwárunu*.

Swallow, to, *Nísherengaantini* or *Miyínuakicu*.

It (bird) swallows fish, *Iníshirenginirí*.

Sweep the ground, to, *Wífrashititiniri* or *Wífrashitirawatini* or
Wífrashitirawúamputicu.

To sweep or to rake, *Yatúingicu* or *Yatúinginiri*.

Swell, to, *Anana* or *Uywáncari*.

To cause river to swell (*i.e.*, porpoise), *Imirincáamputiniri*.

To have swollen (as eyelid), *Utukjyabjtjpurí*.

Yours (*i.e.*, eye) is not swollen, *Cún' utukíiní*.

It (foot) is swollen, *Anampe*.

Her foot is swollen, *Wáanampe kitíta cituni*.

Swim, to, *Apáamputiniri* or *Çacatí*.

Idem below surface, *Cúantiniri*.

Idem on back, *Turuncúamputicu*.

Idem on side, *Pecucamánayaputini*.

Idem on feet, *Tjmaúputini*.

To swim (fish), *Upymakíni*.

Swing in the air as when hung, to, *Tuwákiriintutini*.

To swing (hammock to and fro), *Túwakirita* or *Táwakiriri* or
Arámbiticu or *Tuwákiriticu*.

Sympathize with, to. *V. Bemoan*.

Idem (another wife), *Míshirikiniri*.

T.

Take, or seize, to, *Apa* or *Mýyaca*.

To take a handful, *Upiyúticu*.

Idem flight (soul from body), *Ipukjúca*.

Idem (mingau with finger and suck), *Machangabétiniri*.

Take (thou) hold of this, *Pimýyacatataru*.

The one with grey hairs took or carried away your gun,
Caçuri-r-anícaru pishámýnakinata.

Talk or converse, to, *Çángiretini*.

To talk through the nose, *Kíriwanatakjçángire*.

He talks nasally, *Cakíriwanatakjçángire*.

TAP—THINK.

Tap or knock off, to, *Ingukíniri*.

Idem down close (sancepan cover), *Tukíniri*.

Tap (thou down) close, *Pitucaté*.

To knock (shot from cartridge), *Chéngicu*.

Idem (rubber-tree), *Teirikíniri*.

Taper (thread), to, *Kípitakicu*.

Idem (pencil), *Eenwanta*.

Taste, *v.t.*, to, *Amurucáma*.

Teach or show how to do, to, *Uwúrata*.

I've taught, *Nuvaratapénga*.

When or what you taught me, *Púvarakíninu*.

You teach or taught her to sew, *Mangáchi puwúrata iyutçáru cítu*.

You do not teach me your language, *Cíne çángire ichipúara pi-r-áta núcha*. V. Lead.

Tear or rend (calabash), *v.i.*, to, *Chírangini*.

Idem (calabash), *v.t.*, *Mashuracapérú*.

Idem (cloth, etc.), *Matçurángarewatiní*.

Idem open (ábýrjatácuru), *v.t.*, *Machiréngapýta*.

Idem (nail), *v.t.*, *Atubýréniiri*.

Idem off (tçarutú from tree-stem), *v.t.*, *Piyúcataru*.

Idem (or break, *i.e.*, basket), *Itúracá cuwánatata*.

Idem (or pull out as hair), *Matarúnca*.

To be torn, *Itarúnga*.

It (basket) tore or broke when I was lifting it up, *Nimúrunki-niúrari itúracá cuwínatata*.

It (basket-bottom) is torn off, *Apíriricútapenga*.

They (clothes) are torn, *Itánabucurítçuránya* or *Imatçurúnga*.

Your cloth is torn, *Pimúnga itarúngapenga*.

Tell or relate, to, *Chú* or *Cángire* or *Warabírata*.

To tell or send to do, *Yúcanacatiníri* or *Yúcanacatamári*.

I have sent you to do, *Niyúcanataí*.

Do not tell an untruth, *Cíne pánirachirana pichapáwa*.

What are you telling me? *Kéripa píchana nútaicha*?

He is telling you Ipuriná through that paper, *Üicani papéra* (or *tçúpa*) *Cángýtý çángire uwaraataí*.

I am telling you a lot, *Itupégari píta muni niçángire*.

That's all which you've heard and which I've told you, *Icúrananíri pikéamacutaca çárvaky nuwarabírataí*.

Terrify, to, *Mínungu*.

Thank (*i.e.*, children their elders), to, *Amúrinaký*.

Let us thank one by one, *Itçuríkýta áta amúriniký*.

Thicken, to, *Cukétiníri*.

The gravy is evaporating, thicken (thou woman with corn), *Ashian awapénga, picukéta*.

Think of or remember, to, *Putétaricu* or *Putéticu* or *Putétakýtýna*.

He gave me some (of it) when he thought of it (his property), *Iputétakýtýn' icicanúna* or *icicanína*.

To think of, *Ínakýtini*.

Think—

Father J. has thought of tying a cord round above (the pole),
 Pátŷ Jac' ínakýtini waruñca purúintata íntanu muní mapúat-cama.

Idem or anticipate, Chíngaañtapíca.

Idem or try to digest what was said, Pý'ntaký'wýtini.

Thirst, to, *Puçúnata*.

I thirst, I want to drink, *Nipuçúnatapéngä*, *nipatacúicha* or *níyataamacú*.

I thirst, my lips parch, *Niputuapén*, *nipuçúnare*.

Thread (needle), to, *Yúçacakicu* or *Yúciringatçátiniri* or *Yúçaca-catçare*.

Throttle, *v.t.*, to, *Íkepuanchi*.Throw or cast away, to, *Ukíeu* or *Ukíni* or *Üngacútiniri*.

I throw away shell, *Nucatúntaticu*.

I throw away my (banana) peel, *Núkicaru níman takirí*.

Do you throw (or is this to be thrown) away? *Pucapékýtuicaní*?

Throw (thou) basket into forest, *Intúba púca shibatíte*.

I threw away the water that was in your canoe, *Pántari amawácarí imbarán núca*.

Throw (thou water into fire), *Waicharacú*.

I have already thrown it away, *Nucapéngaru*.

To throw or cast arrow, *Yúrubítakini* or *Yúrubítakica*.

Idem out fish-line into water, *Ucatçáticu*.

Idem (food into mouth), *Cacúngari*.

Idem (as corn to cool from one hand to the other), *Macaná-pirikikíticu*.

Thrust (knife-blade into anything), to, *Kípatakiníru*.

Idem (finger into hole between trunk and its cover), *Wý'rý-wancúta*.

Thunder, to, *Carúnganakini*.Tick (watch), to, *Çíngire*, = To speak.Tickle, *v.t.*, to, *Yútikýtacúcuchi* or *Yútikicu* or *Yútikiri*.Tie, to, *Éenchica*.

He ties, *Uéenchikien*.

What we have tied, *Aéenchikititakitu*.

This is the way I tie it (basket) when it is breaking, *Íyatnu ichúapnta napapuký'tari ichírenga çáwaký*.

To tie together (broken basket), *Apapukítiniri*.

To tie (corn with its husk), *Çákítítiniri* or *Yashirícaru*.

To tie (string or beads round any part of body), *Intçáticu*.

It (cacao) is tied and put away, *Cacý'tapéegari*.

I have tied it or them separately or apart, *Núyarecakéta níin-chicu* or *néenchica*.

Tire or be inattentive, to, *Canápýrýaantini*.

To tire (sitting in canoe), *Uayacapéngä*.

To be tired or fatigued, *Tý'macg'nanýrýtini* or *Yúnginiri*.

I am tired standing, *Nítíngananini niçampacapéngä*.

Toss up and catch, to, *Achuantárowata*.

TOUCH—TURN.

Touch (anything with finger), to, *Cúyakiniri*.

Trail, to, *Cuçacárawata*.

Tramp away (as tapir and forest animals generally.), to, *Chámputa*.

Translate orally, to, *Warabiratíni*.

You translated to them, *Piwarabíratana ínna*.

Translocate, to, *Mámakicu*.

Travel (on pleasure), to, *Kýnjípúcuta* or *Níni* or *Yánapucute*.

We travelled the other day to *Týruán*, *Týruán muní aníni ký'tate*.

Idem on the water, *Yúruwanta*.

Not to travel, *Mayíruwanta*.

To travel (i.e., boat, etc.), *Uciringáamputa*.

Idem in the wood, *Áyaticu*.

We travelled, *Át'-int-áyatini*.

Your sons and daughters shall not travel on the Lord's Day,

Cúne pítanawacuri pítanawacuru cun' áyatape Domingo cáraký.

To travel (and hit, i.e., shot, etc.), *Ucakitini*.

Fish travels when it is dark, *Shímaký ínganuca iyánanta*.

Tread on, to, *Cúcharacapíniwa* or *Cúchurekicu*.

Tremble with cold, to, *Tétinaca*.

Idem (leaf), *Icínanikini*.

You do not tremble, *Cúne píta camapichiri*.

Trickle down (i.e., blood), to, *Ipúan*.

Your blood trickles, *Peeréngapúan*.

To trickle down (blood from woman's head), *Apatacakícu* or *Apatacanúanta*.

Trouble (water), to, *Úncuwaticu*.

Try down (fat), to, *Chírikiniri*.

I've already tried down, *Nichiricapéngari*.

To try (to escape, as rat), *Icatikébetini*.

Idem (point of pen on finger nail), *Wéenretiniri*.

Idem to assimilate (or make game of), *Cáyauire*.

You make game of me, *Núta piyáuntini* or *Nicayáunrescaite* or *Píta cayáunrescaite*.

Tumble down hill (india-rubber), to, *Itapíkiriaamputini*.

Turn (topsy turvy), to, *Capumakícu* or *Yucupáiniri* or *Yúcupukí-niri* or *Yucatíni*.

Turn round (chair, etc.), to, *Cakíyuricakicu*.

Turn up eyelid, to, *Capítýnecauký mapimataatinivú* or *Capi-ténacamatáticu*.

I have turned it, *Niyúcupupengarari*.

To turn (into hammock), *Ínakini*.

Thou liest down, *Píname*.

Idem (turtle breast up), *Catabakíriiniri*.

Idem (canoe bottom down), *Catúruunkiniri*.

Idem (round and look back), *Tícapucuintiniri* or *Tý'capucutini* or *Canapígrý'an*.

Turn (thou) round and look towards father, *Pátý muní picanapígrý'an*.

TURN—UNGRAIN.

Turn—

To turn (belly up), *v.i.*, *Cánapýrýta* or *Canápýrýaantini*.

Idem or whirl round, *v.r.*, *Kiriyútini*.

Idem (as canoe-head down river), *Cakíyuricakítiniri*.

Idem (up river), *Yúciringakítiniri*.

Idem (leaves of book), *Cúyariyantçupámputiniri*.

Idem (eggs smoking), *Üngacanapíríncu*.

Idem or roll over (wood, etc.), *Cacanapýrýamiticu*.

Idem (india-rubber fumigating), *Yúmurýyatíniri* or *Üngabirí-anri* or *Cacanábiritini*.

Idem (under up), *Cacanapýrýniri*.

Idem (clothes inside out), *Cacanapýrýamangáticu* or *Micana-pýrýamangátiniri* or *Capýtýnecamangátiniri* or *Capitakícu*.

I've already turned (cuff of sleeve), *Nicapitacapóngari*.

Idem (fish roasting), *Macanábiritini*.

Idem (grindstone, arrow on fire, coffee-mill), *Makiríyukícu* or *Makiríyucari*.

It (cacao) has not turned powdery, *Cíne cúpani*.

Twinkle, to, *Matángari*.

My eyes twinkle, *Nimatángari* or *Núta matúngari*.

Twist round and uniform (cotton on knee before spinning), to, *Múminiyucatçátiniri*.

Idem (fowl's neck), *Canápýrýaputiní*.

Idem (and form into cord, rope, etc.), *Inkírikiniri*.

Idem (and spin cingraci, a silky, tenacious wood-thread), *Makípitacachari*.

Twitter (*i.e.*, lips), to, *Atabúricapututiniwá*.

U.

Ulnlate, to, *Ámantukýwatini*.

Unbutton, to, *Mapurucakíticu*.

Unclasp (book or open anything tightly covered), to, *Matacakícu*.

Unconscious, I am, *Nímbinawatini*.

Uncover, *v.r.*, to, *Üciriniwa* or *Ücereeniri* or *Ücirikícu*; *v.t.*, also a saucepan, etc.

Uncover (thou) partly (the saucepan), *Ámananica pimurúnca*.

Understand, to, *Cukemanetá* or *Cukemane cávana* or *Cukemane cákini*.

Don't the people in England understand the Ipuriná language?

Cuítapa Cángýçángire cukemúneta cángiretaturi Inglaterra Imbaráuirimú?

I do not understand or I do not know how to do it, *Cíne akimatúýra núta*. *V.* Hear and Know.

Undo or loose, to, *Matíkirikícu* or *Cúshiricari*.

Undress, *v.r.*, to, *Caçutúkiniri* or *Caçutúca*.

Unfold (rolled leaf), to, *Ucýntarikícu*.

Ungrain (corn with hand), to, *Makýrýkícu* or *Makýrýkian*.

Idem (with teeth), *Aký'rýan*.

UNHOOK—VEST.

Unhook (hook), to, *Mapurukícu*.
 Unite (beads), *v.t.*, to, *Y'pýtýkýtúcakini*.
 Unlock (trunk) or turn open with key, to, *Matacakíniri* or *Makíy-urikiniri* or *Makíyuricarawanatini*.
 Unloosed, it (pouch) has, *Ishirípataca*.
 Unmoor, *v.i.*, to, *Ishirípatakini*.
 Unplait (fan), to, *Ucíntariúiniri*.
 Unplume (feathers), to, *Cámingiri* or *Mapurukícu*.
 Unpod (coffee, cacao), to, *Mapicú*.
 Unravel (fish line), to, *Cáshíricatçúamputiniri*.
 Unroll (line), to, *Üntaracatçarí*.
 Idem (hammock), *Unçúntarikicu*.
 Unruffle (*i.e.*, river), to, *Imauký'atini*.
 Unscrew (gun), *v.t.*, to, *Makiriyuca*.
 It (coffee mill) has unscrewed, *Utacucapénga*.
 Unsew, to, *Üntakiniri* or *Ký'ntaruncúamputiniri*.
 Unsheathe, to, *Mashibúaca*.
 Unstop (bottle), to, *Matacakícu* or *Mapurukícu*.
 Unstring (beads), to, *Cashicakítiniri*.
 Unwomb, *v.i.*, to, *Imashibacúyutíintiniri*; also : The abortion is un-wombing.
 Unwomb (thou) abortion ! *Pimashibácyutiinri* !
 Upset (liquid in vessel), to, *Cáký'wýnacacuwánatiniri*.
 It is about to upset ! *Ükitaca napanucá* !
 It has upset, *Ikitacapénga*.
 I've not upset it, *Cúne nikitúcataru*.
 Urinate, to, *Tcínaca*.
 Not to need urinating, *Matcínacani*.
 Use bad expression or obscene language, to, *Máanreepený'tý müruncacari*.
 Why do you use bad language ? I'll shoot you ! *Kíripa máan-reepený'tý pimürunca* ? *niký'mataancataí camuní* !
 I did not use to be sick at the Ciriwené, *Cúne matúca nu Ciriwené*.
 Ipurinás don't use such bad expressions, *Cúne Cángýtý müruncari icúrapý'rana*.
 There is no more, it is used np, *Cun' awáyucaicha*, *ucipupénga* or *Cún' awáyucaicha*, *uminipéngaicha* or *Cún' awáyucaichu*, *amýcapéngaru* or *Cún' awáyucaicha*, *ÿkýnýpapéngarawacú*.
 We have already used it or them all up, *Ashipucapénganiri*.
 The turtles' eggs are used up; what shall I bring you ?
Umýnýpénga cimbíri nakí, nikérurunucamáí nápayuca ?
 When it is used up, *Üpuca çíwaký*.

V.

Vanish (*i.e.*, smoke), to, *Itáure*.
 Vapours or is hot, it (liquid in pan), *Púshi púshi ichúantica*.
 Vest, to, *In-éenretakíniri* or *In-éenretacaca*.

Vest—

You put on my clothes on me, *Pin-éenretacakítukini nútú*.Am I a woman that I should vest you? *Cýtuperanu nútama, pimánguchi erútacaníancari nu?*Vibrate (*i.e.*, wind) trees, to, *Catúuri anicamítiniri*.Visit, or to go on a visit, to, *Yánapucuta*, *e.g.* :—Come my relative let's go to visit your relatives in the lower part of the Ciriwené, *Am'amúikýrý am'ayánapucuta pínirimawacuri muní Ciriwenékiri ikíyukiri*.Vomit, to, *Icanaatini*.

W.

Waddle (*i.e.*, steamer), to, *Ucacanabý'rincu*.Wade, to, *Yanánticu*.Wag tail, to, *Iyaurishipítawa* or *Uméene*.Idem (walking), *v.r.*, *Ingacúampuña*.Wait for, to, *Yántapa*.I am waiting for my f. cousin, *Shítu niyántapu*.Wait (thou) a little, *Wúcharacuté* or *Cúmichi banicú* or *Wúra imíchi*.Wait (thou) a little, by and by I will go, *Wár' imichi, wúcha nicipéicha*.Walk, to, *Yánapucutini* or *Yánapucure*.To walk up and down, *Yánaricutini* or *Tímpucuta*.To walk with or by means of a crook, *Yújutacáampuntiniwá*.She walks lame, *Cámintiyánapucurerú cítu*.To walk or promenade, *Cíni*.We walk, *Acíni* or *Ayánapeta*.To walk (in roça, *i.e.*, cultivated ground), *Anapanapétiniri*.Idem (like an old or infirm person), *Cúmipucutitútini* or *Camipucutacarí*.Idem (and feel about, as blind), *Matápucutini*.Idem or go on hands and feet (*i.e.*, people), *Ucúmitini*.Idem on or against (*i.e.*, ant), *Ucúmipucukétini*.Idem (backward), *Üyaricamúnatawu*.We go backward, *Aúnyaricamánatiniwá*.To walk (droopingly), *Cýyamacanuntiniwa* or *Cýyamacanantá-pawate* or *Cýyamakiníwa*.I walk droopingly being sick, *Aníyanatacari nicárann nicáyamacanantapawaté*.Thou walkest droopingly, *Amíyanatacari nicarai picáyamacanantapawa*.Walk (thou) slowly, *Haréca piyána*.Want, to, *Amuta* or *Hímuea*.I want, *Nut' ámula* or *Niámuta* or *Númuntari*.What do you want? *Kéripuru piámuta* or *Kéri piámuta* or *Kéri pit'ámuta?*That is what I wanted or intended to say, *Y'wapitite bícamaru yípý'úñ muní punichíntu*.

WANT—WHISTLE.

Want—

To want to urinate, *Achumunga*.He, etc., wants to urinate, *Wíanchumungate*.Idem to excrete, *Catukícu*.What is it you want? *Kíripiyamutíngane?*Warm (body), to, *Rucá*.Idem (arrow), *Yúmurita*.Idem (food), *Uumángatacu* or *Uumángaca*.I warm, *Nuumángataricu*.It's already warmed, *Uúmangapéngá*.What I've cooked is already warmed, *Uúmangapé náshira*.Warp (twine round top), to, *Yabúricaca*.Wash (body or any flesh), to, *Arúca*.Idem (pots, etc.), *Arutacaricú*.I've already washed, *Narutacapéngari*.I have already washed, *Nárucapitipéngari*.It (imamarí on body) won't wash off, *Cúne cacháca*.To wash clothes, *Gechúca*.

We were washing while seated in the middle of the canoe,

Aant' apánincapakiricámbina ayýtipanga çáwaký, agechúca-warýtamaru mangáchi.Watch or keep vigil, to, *Shuréentapica*.To watch or see after, *Mákinatiniri* or *ru*, f.My cousin, watch and drive away the fowls when they come to scatter the coffee by and by, *Shítu, wéraan pimákinataru patarí píçucapa café icatjípucutaca çáwaký camuní*.Wave hand, to, *Inqúcawúcutiniwá*.Idem cloth, *Inqúcamaugáticu*.Wax (thread), to, *Macyngatçáticu*.Weaken, v.i., to, *Cayakíni* or *Yíngini*.I am weak, am falling, *Nicayacapéngá nitínganananiinyá*.Weed, to, *Iyapatapýry* or *Ínhayuri* or *Weuhérerawatini* or *Aputiniri* or *Wéenretinirina*.I have not weeded, *Cúne uiweenretáyucari*.Weep, to, *Chíabatini* or *Chíinta* or *Cúnabýrýta*.Wet (also, soak in water), to, *Ýyangicu*.It is wetted or is soaking, *Ýyangucacúinicu* or *Ýyangukínipíticara*.Idem (i.e., rain), *Cangitcéetini*.Whirl, v.r., to, *Canapúrimanitini*.To whirl or have dizziness, *Píntashitikýwýtini*.To whirl round, etc., as dogs, v.t.i., people when sick, *Yakírupaticu*.Idem (butterfly in web or anything suspended), *Ucanúbýrýtatini*.Idem (round stump, as water), *Iyakírupaantini*.Idem off (twine from top), *Makerakícu*.Idem (anything in hand), *Márampitiniru*.I whirl (sling-stone), *Niyakiripatáicha*.Whistle, to, *Shushukýrý* or *Shushukýta*.

Whistle—

To whistle through the lower lip extended and pressed,
Acíngapututiniwa.

To whistle through hands clasped, *Ataburica'cútiniwa* (for *Ataburicawácutiniwa*).

He whistles, *Ishushukýtacú*.

Whiten or rub or wash to whiteness, to, *Tçúpýtiniri* or *Tçúpýtaru*.

It is whitened or cleaned, *Catçubýkýkýbítiru*.

Widen (as galaxy from point downwards), to, *Ichápara* or *Cachápara* *ímbiricanani*

Widowed, also to be a widower, to be, *Mítiticu*.

Wipe, to, *Cáshibukicu*.

Idem (perspiration), *Hénicanari cáshibukicu*.

What you wipe your body with (i.e., towel), *Picáshibucamáne-tiniwa*.

To wipe lips, *Cáshiputuntiniwa*.

Withdraw, to, *Mýtý'renginiri*.

She has pulled away her head, *Umýtý'renyaký'wýtiniwa*.

He has snatched away his food, *Umýtý'renginiri iníkýtý*.

Wont to be so, it is, *Awakícarari*.

Work or do anything, to, *Matacarí*.

We work, *Matúcawata*.

Spirits do not work, they remain idle, *Cúne cámýrýánawacuri cun' umatacarí, itçuríncawapíca*.

Wound or cut, to, *Amataca* or *Çancá*.

Your axe has wounded top of my foot, *Pikýtáiire wánmataca kitítabutupu nu*.

It (monkey) is wounded, *Ucarapántawa*.

Wrap or cover, v.r., to, *Abachimúticn*.

Wrestle with and throw down, to, *Incúkitaampucatari*.

Wriggle (i.e., snake), to, *Ukíriyucare*.

Idem (one's self), *Yukikíni*.

Wring (cloth), to, *Makípitayatiniri* or *Machíkitatiniri*.

Write, to, *Yungírawata*.

I write, *Niyúngataru*.

I won't write any more now, *Cúne niyungatayúcaru wácha*.

I write slowly, *Haríñki niyúngatiniri*.

I am now writing, *Niyungárawacanani*.

Come (thou) here one day, or another day, to write, *Pý'nuricu-cha hántý úntý pirungára*.

Like unto me the Manitinirí's children will learn to write with you, *Nátucute Manitíniri hankéri píta cáta yungírawata*.

What you write with (i.e., pen, paper, etc.), *Piyungárawanatini*.

To write fast, *Tacanúpaampucatari*.

Idem (moving hand up and down), *Ucúmipucuketini*.

This is not my hut, how shall I write? *Náwini mínaçutiincá niyúngurawataicaté?*

VOCABULARY.—PART II.

CONTAINING OTHER PARTS OF SPEECH, NOT
INCLUDING VERBS.

THE IPURINÁ LANGUAGE.

N.B.—L.G. = Lingoa Geral, or the Tupi Guarani of South America, a language composed by the Jesuits, and largely used for trading purposes on the Amazon among the semi-civilised Indians.

Port. = Portuguese, the cultivated language of Brazil, and extensively spoken throughout the Amazon valley.

The Ipuriná in every case is printed in italics.

A.

ABLE—ANUS.

Able, *Píçuta*.

Abode, *Awapucu*.

About to, *Panucá* (in composition).

Abundant, *Mýrýkýgnýtý*.

Adhesive, *Ucaparétu*.

Affluents of the Purús, some, *Chiwené*, left bank; *Ciriwené*, right bank; *Inawené*, left bank; *Mamuriyá*, left bank; *Pañýj*, right bank; *Shibatirí*, right bank; *Ywákýrý*, right bank.

Afraid, *Píngari*.

Afterwards, *Wéenreca*.

Again, *Wáchitana* or *Wáchana*.

Age, of, *Éene*.

Alive, *Mapý'ngatýra*.

All, *Ikýný'rýteca*.

That's all, *Icárananiri*.

Alligator, *Cayukýrý*.

Alone, *Tçuríngá*.

I alone, *Núticara*.

Already, *Péngari* (in composition).

Altogether, *Makýný'ca*.

Always, *Awapý'týpuri*.

Amiss, *Abicupé*.

Anciently, *Ký'tapucupéngá*.

And or also, *Íya*.

Angry, *Náyanamachi*.

Anus, *Tçúmýj*.

Arm, *Cánuke*.

Armadillo, *Cayúwana* (*Priodontes gigas* and *Xenurus unicinetus*) ;
L.G., *Tatú*.

Arrow, *Macúrina*.

Ashamed, *Pashíniritykýj*.

Asked, what has been, *Píj'manakýtu*.

Asleep, *Ímaca*.

At first, *Mérapanica* or *Mý'ný* or *Míchi* or *Mý'napani*.

At once ! *Wákýshanga* or *Wákishanica* !

Avaunt ! *Wérapanicuté* ! masculine ; *Wérapanicurú* ! feminine.

Awake, *Uký'wataicha*.

Awake ! *Píj'mýracapengatéicha* !

Away ! *Píçápuca* ! or *Picipé* !

Axe, *Kýtái*.

B.

Baby, *Ímýj*.

Bachelor, *Míntaniru* = Wifeless.

Back, the, *Púrikiti*.

Backwoods, *Intýbaký'niri*.

Bad, *Máanre*.

Bait, fish, *Macháký*.

Bald, *Cuchúitawa*.

Bald-pated, *Cáçara ý'kýwý*

Bank of rivers, opposite, *Ýpýný'ya*.

Basin, *Caçuruký'ta*.

Baskets of various shapes, *Cutari*, *Cuwánatata*, *Shilatí*.

Beads, *Cuçuruté*.

Beautiful, *Mýrýhý'uwýretú* or *Mýrýhý'uwýrýtý*.

Beef, *Kiamá shini*.

Before, or in front, *Mikití*.

Beginning, in the, *Mý'ný*.

Begone ! *Picipéngá* !

Belly, *Tírumu*.

Big, *Mítá*.

Birds, various kinds of, *Upeén*. A reddish kind, *Cána*. *Curucurú*.

Shacarí. A gallinaceous bird (*Penelope pipile*), *Canarí* ;

L.G., *Cujubim*.

Black, *Pumamú*.

Blind, or blinded, *Muký'ta* = Eyeless.

Blood, *Éereunga*.

Boar, a small wild, *Meriti* (*Dicotyles taiaçú*) ; L.G., *Taititú*. The large kind, *Irari* (*Dicotyles labiatus*) ; L.G., *Taiaçú*.

Body, *Máne* or *Ímane*.

Book, *Pímakýtutén* = That from which a thing is asked.

Bottom of river, *Imbarán patapý'ya*.

Bough, *Aamýnapuri*.

Branch of tree, *Catý'* or *Icatý'*.

BREAKING—DAMP.

Breaking, *Ichírengá*.

Broiled, or roasted, *Ikimirí*.

Broth, *Ashían*.

Brother, *Pýri* or *Kéamaniri*, e.g. :—Our brother, *Akéamaniri*.

Buttock, *Túruma*.

By and by, or days hence, *Catúnawaca*.

C.

Candle, *Tíricapi*.

Canoe, *Aanta* ; L.G., *Ubá*.

Canoe-prow, *Aantapukýta*.

Capable, *Üpuçu*.

Careless, *Shímireca*.

Cassada or cassava, *Cumýry'*, i.e., the bitter kind (*Jatropha Manihot*) ; L.G., *Maniva*. *Yumínyari*, i.e., the sweet kind (*Jatropha Janipha*) ; L.G., *Mandioca*.

Cat, *Angítí*.

Civilised people, *Imbaranirí*.

Claw (as a bird's), *Çáwata*.

Clay, *Catçari*.

A clay used for painting, *Charicari*.

Close, or gathered, *Ínapucu*.

Clothing, *Mangáchi*.

Cloud, *Ímamakýpý*.

Cold, *Cachíngare*.

Comb, *Çapupýrita*.

Come ! *Amu* !

Come now ! *Wákýshanga* !

Commandment, *Pániyatini*.

Compeer, *Yeyé*.

Continually, *Awacananiyapítipuri*.

Convalescent, *Acánaantuca*.

Conversable, *Çángirerini*.

Cooked, *Upýná*.

Cord, *Yucarari*.

Corn, Indian, *Kímý*.

Correct, *Itáuncani*.

Country, also abode, *Aanta* or *Awánta* or *Awapucu*.

Far-off country, *Itacushíti*.

Cousin, *Shínukýrj*.

Covetous, *Aamuta*.

Crescent (moon), *Itakýngabýtini*.

Crockery, or what one eats or drinks out of, *Íntare*.

Curare, *V. Wourali*.

Customary or usual, *Awakícarari*.

D.

Daily, *Ihántý úntý*.

Damp, *Pupýté*.

Dark, *Mapián*.
 Darkness, *Ingetá*.
 Daughter, *Hankérú*.
 Daughters, *Anawacuru*.
 Dawn, early, *Pucatý'mara*.
 Day, *Húntý*.
 The other day, *Ký'tatý*.
 Many days hence, *Camuý'n*.
 Daylight, *Púngamara* or *Pucatý'marý*.
 Dead, *Wáantaca* or *Acapé*.
 Deaf, *Makéamacuta*.
 Deal, a great, *Ituký'bescapýtý*.
 Dear! oh dear! oh, *Négauité!* *Négani!*
 Decayed (as tooth, &c.), *Ikýrýpé*.
 Deep, *Cuýré*.
 Deer, a small kind, *Cutí* (Coassus nemori-vagus). *Manatíni*, a
 larger kind, (Coassus rufus).
 Deer's hide, *Manitimatá*.
 Deliberately or slowly, *Mapínecuene*.
 Difficult, *Camáshirakýbý'býtýrý*.
 Dilatory, *Matý'ma*.
 Dirty, *Makípaca* or *Púmama*.
 Dislike, *Mýtý'rýtaca*.
 Disobedient, *Makéamacuta*.
 Distant, or far away, *Itacúncikicu*.
 Dizziness, *Pintashitiký'wý*.
 Dog, *Anabanari*.
 Dormant, or helpless, *Iyáapatapawa*.
 Down river, *Ikíyu*.
 Downward, *Yukíri*.
 Dress, *Mangáchi*.
 Droopingly, *Cáyamacana*.
 Dry, *Uçínanga*.
 Duck, *Upaí*.
 Dumb, *Mápaan*.
 Dull of understanding, *Makéamacutaca*.
 Dye, a, *Icumurukýré*.

E.

Ear, *Kímbita*.
 Early in the morning, *Pucámara*.
 Earth or ground, *Ishítishiti* or *Kýbachí*.
 Egg, *Nakí* or *Únaki*.
 Entirely, *Ukýny'*.
 Entrails, *Tícacu*.
 Escaped or run away, *Úmitaca*.
 Evermore, *Awapítipuri*.
 Everyone, *Ingýný'ca*.
 Evil, n. *Máanre*; adj. *Máanretý*.

EXISTING—FULL.

Existing, or what now is, *Wacháwacari*.

Expression, wrong, *Apicúçangire*.

Expression used by one struck playfully, *Achícu camatcini-cicáí*.

Eye, *Uký'*.

Eyelid, *Ukýmapý'mata*.

F.

Face, *Uký'*.

Falsehood, *Panéra* or *Púshi*.

Far, *Ítacu*.

Farm or cultivated ground, *Kíkiyu*.

Fast or quick, *Catý'ma* or *Catý'marica*.

Fat of a large red fish, *Mayaký'nrý*. Also name of a man.

Father, *Pátý*.

Female, *Cítu*.

Few, *Ypý'*.

Fib, *Púshira*.

Finger, *Wácu*.

Fire, *Shámjna*.

Fireside, *Intínibucu*.

First, *Míchirian*.

Fish generally, *Shímaký*.

A scale fish, *Íshaari*.

The Sudis gigas, *Cunacurí*; L.G., *Pirarucú*.

Any big fish, *Catáwanashima*.

A reddish fish, *Man-ú*.

Fish-trap, a, *Tey'catýru*.

Flesh, *Ishíni*.

Flower, *Anwý'rý* or *Hý'nwýru*.

Fly, a minute (gen. *Simulium*?), *Camichetú*; L.G., *Pium*.

A sanguinivorous fly (*Hadrus lepidotus*), *Putýký'*; L.G., *Mutúca*.

Foot, *Kíti*.

Top of foot, *Kítitabútupu*.

Foot-rope, *Mangítítapamá*.

Foreigner, *Imbarániri* or *Apánakýnýniri*.

Forest, *Intýbaký'*.

Forgetful, *Mashínireca*.

Fowl, *Patarí*.

A water-fowl, *Tarará*.

Friend, *Nirimá*.

Friendless, *Iyáritara*.

Frightened, *Ímitaca*.

From, *Muní* (in composition).

Fruits, various kinds of, *Acaní*; L.G., *Piquiá*.—*Tatú*, *Mauití*, *Yuýký'*, *Chupatá*, *Cuchipá*.

Full, *Sháampuca*.

FULL—HITHER.

Full—

Full or satisfied, *Camitú*.Full moon, *Iyútibaintaca*.Full-grown, *Enécarí*.Fundament, *Tçúmŷ*.

G

Generous, *Uparíankiana*.Ghost, *Camŷrŷ*.Gloomy or cloudy, *Mapián*.Good, *Hánreca*.Good-looking, *Haré* or *Harepitícawate*.Goose, *Hárantŷ*.Gourd, *Cuŷrŷ* (*Lagenaria vulgaris*).Gravy, *Ashiún*.Grey-haired, *Caçurí*.Ground, the, *Ishíti*.Gullet, the, *Cánakŷ*.Gun, *Shámŷnakŷ*.Gun-powder, *Shámŷnakŷpani*.

H.

Ha! *Uŷ'gh*!Hair, *Yanguchí*.Halloo! *Ataté*!Halo (round moon), *Acáwari*.Hammock, *Kecuchi*.Hand, *Wácu*.Hard, *Caicú*.Harpoon, *Yúminti*.Hawk, a, *Mácawa*; L.G., *Ácawa*.He, *Y'wa*.Head, *Yŷkŷ'wŷ*.Headache, *Pŷ'ntakŷwŷta*.Health, *Mamíyanataca* = Not ill.Heart, *Ángŷba*.Good heart, *Weénrangŷba*.Heavens, the, *Itánushiti*.Hen, *Patarí*.Here, *Wái*.Here it is! *Wáicamarari!* or *Ucára wácha!*Here and there, *Íngurakŷpe*.Him, *Y'wa*.Himself, *Y'wŷca*.His, *Itúi* or *Túichi*.Hither, *Wáimuni* or *Amuni*.

HOLE—KNEE.

Hole, *Tçúmŷj*.
Honest, *Kýnúpera*.
Hook, fish, *Tçapýký'aanta*.
Hot, *Cápataca*.
How, or what? *Natúcupa?*
How many? *Nikéripakýnj'*?
Hungry, *Náchína*.
Husband, *Íntaniri*.
Hush! *Máwata!*
Hut or wigwam, *Aicú*.

I.

I, *Núta*.
I say! *Ata!*
Idle, *Itçurínga*.
If, *Cáwakýj* (in composition).
Ill-disposed, *Kýtý'ranani* or *Mánanga*.
Illness, *Amíyanari*.
Image, or workmanship, *Icámakýtýj*.
Immortal, *Múantacatýj*.
Immortality, *Amapý'ngane*.
Improper, *Máanre*.
Inclusive, *Ikýný'ca*.
Indeed! *Néganí!* or *Anégani!*
Indian tribes of the Pnrus, *Capaná*; L.G., Jamamandi. *Curucurú*;
L.G., Pamarí or Purupurú = painted. *Manetiniri*.
Indolent, *Yára* or *Yárasca*.
Infant, *Ímýj*.
Infinitely, *Itúcanani* or *Mýrýkýnýtýj*.
Inhabitant, *Awacarí* or *Awacarícani*.
In order that, *Tíngane* (in composition).
Interior, *Angýj*.
Ipuriná, *Cángýtýj* or *Cángite*.
Irregularly, or fast (of speech), *Púnechuene*.
Itching, *Isha*.

J.

Jaguar or the American tiger, *Angítí* (*Leopardus onça*; L.G.,
Jauarité. *Leopardus onça*, var. *nigra*; L.G., *Janarité pixùna*.
Leopardus pictus and *Leopardus griseus*; L.G., *Maracajá*.
The last two are tiger-cats.)
Jealons, *Amaputunichi*.
Just now, *Wácha*.

K.

Kingfisher, *Parátíari* (*Alcedo alcyon*).
Knee, *Pítureke*.

L.

Lake generally, *Ipuá*.

Names of some lakes, *Maripuá*, *Mitarípuá* = Big lake ;
Ianripuá, *Chinatarin-apuán*.

Lame, *Túrn*.

Lamed, *Cáminti* or *Itakínga*.

Land, *Imiriín*.

High land, *Acaimiriín*.

Landing-place, *Yupurucú*.

Language, *Qángire*.

Large, *Mítú* or *Mý'ramane* = Big-bodied.

Lazy, *Yára* or *Yárasca*.

Leaf, *Aantçupa*.

A leaf used in roofing or thatching (Geonoma multiflora, Geonoma paniculigera, and Geonoma rectifolia, three kinds),
Shiruri; L.G., *Ubim*.

Leg, *Tebiké*.

Let be ! *Wéretuc' ichá* !

Let go ! *Picicacarí* !

Liana, *Aampýtça*.

Lie, a, *Panéra*.

Light-coloured body, *Qárumana*.

Like, e.g., like unto me, *Nátucute*.

Line or cord, *Yúcari*.

Lip, *Putú*.

Split lip, *Chepíputú*.

Little, *Wáshanký*.

Lizard, a, *Tamucaré*.

Loins, *Cvatá*.

Long, *Íntann*.

Long ago, *Ký'tapucupénga*.

Long way, *Ítaeu*.

Longeval, *Awacananiyapíti*.

Look, there comes ! *Napaní* ! or *Napanucá* !

Loosely, *Ámana*.

Lot, or a great deal, a, *Itupéngari*.

Low not loud, *Ámanunica*.

Lowland, *Íputeshiti*.

M.

Macaw, *Camýýry'* (Macrocercus ararauna, Macrocercus severus, and Macrocercus Maximilianus ?); L.G., *Arára*.

Male, *Ký'ký*.

Man, *Ký'ký*.

A tall man, *Kýký'ntann*.

A short or little man, *Kýkýwáshanký*.

MANY—No.

Many, *Itú*.How many? *Nikéripakinípara*?Married man, *Kíntaniru*.Married woman, *Kíntaniri*.Matured or ripe (fruit), *Uyumpénga*.Meal, made from the bitter cassada-root, *Catarukýrý*; L.G., Uhí;

Port., Farinha.

Measles, Sarampo, Port.

Medicine, *Puçánga*.Mellifluent (speech), *Cutékebeené*.Midday, *Nacángjaca*.Middle Purus or Sipatiní, *Shibatirí*.Mid-river, *Apúnicaký'ya*.Mine, *Nítúi* or *Nítúichi*. Pl. *Nítúichiniri*.Minute or fine, *Púmuyu*.Monkey, a big black (*Ateles paniscus*), *Ichíkiri*; L.G., Cuatá.Another kind, *Chicutí*; Port., Macaco prego.Moon, *Cacýrý*; L.G., Yacé.Full moon, *Iyútibainutabakíniciu*.New moon, *Yakitána*.Mother, *Nátu* or *Niru*.Mouth, *Námata*.My mouth, *Nínini*.Much, *Itúcanani*.Muddy, *Cápe* or *Caanrúmpe*.Multitude, *Itubý'týrý*.Myself only, *Hántýcaru núta*.

N.

Nail, finger, *Cáwata*.Naked, *Apáritapica*.Name, *Iwánga*.What is your name? *Kériwangai píta*?Names of some Ipurinás: masc., *Atýný'*, *Mayaký'nrý*, *Cacúyuri*, *Yacamá*, *Irimá*, *Mashutí*, *Cáwacanami*, *Angýtý'nuý*, *Kiriama*, *Cawái*, *Maniwá*; fem., *Capepá*, *Anyapa*, *Kiambarí*, *Cayawé*, *Amankipa*.Names of some abodes: *Týruán*, *Cachibukýrýánshiti* = ant-ground. *Kipipurián*, *Tçapý'rýan*.Narrow, *Ishubágabikita*.Needle, *Cái*.Needle's eye, *Cáitçumý*.Needle-case, *Yacuké*.Nephew or sister's son, *Áantaníri*.Nice, *Hánrecascaícha*.Night. *Ingetá* or *Ínganuca* or *Mapiún*.No, *Cíne*.

No—

No, I don't know, I shall not tell you, *Méta* or *Cútani*.
 Nose, *Kýrýpaná*.

Not, *Cúne*.

Not yet, *Cúne naránký* or *Cúne banicá*.

Now, *Wícha*.Number, a large, *Itú* or *Itúcanani*.Nut, Brazil, *Maký'* (*Bertholletia excelsa*); Port., Castanha.

O.

Obedient, *Ikéamacuta*.Obscene language, *Múaanrepeený'tý*.Offensive, *Piríncare* or *Qúca*.Oh dear! oh dear! *Néitabanité*! *Néganité néganí*!Old (people), *Túti*.

Old or grey, *Qúrinca*.

Once more, *Wáchana*.

Once only, *Hántýcatícara*.

One, or another, *Hántý*.

One another, *Pakýný'*.

Only, or especially, *Mapára* or *Hántýcaru*.Originally, *Míchi*.Orphan, masc., *Ímenungari*; fem., *Ímenungarepéngaru*.Other side, *Ýpýný'*.Others, or the rest, *Apácachaniri*.Our, lit., all of us together, *Amakýný'ca*.Outside, *Púrikiti*.

P.

Paddle, *Mécuti*.Page of book, *Pý'matçupa* (lit., inquiry-leaf), also, *Aantçupa*.Pain, *Catçuí*.Palm-trees, some, *Kichití* (*Enocarpus patawá*; L.G., *Patauá*.

Cuchiký' (*Attalea excelsa*); L.G., *Urneurí*. *Ubachíritu*
 (*Iriartea exorrhiza* and *Iriartea ventricosa*); L.G., *Paxiúba*.

Pamari tribe, *Curucurú*; L.G., *Purupurú* = painted.Paper, *Aantçupa*.Partridge, *Mangucáwa* (*Crypturus einereus*?).Past, or finished, *Ishipupéngariyúcara*.Path, Indian, *Apuchi*.Penis, *Píchinchi*.People, white or civilised, *Imbarániri*.Perspiration, *Hénicancari*.Pin, *Cái*.

A wooden pin used across the septum, *Carucuwánachi*.

Place or station, *Awúnakini*.Plant, a, *Mutú*.

PLANTAIN—SAND.

Plantain, *Chiparí* (*Musa paradisiaca*).
Pole, a, *Áantçuke*.
Porpoise, *Beçurí* (*Phocaena Americana*).
Port or landing-place, *Yupurucú*.
Possession or property, *Túichiniri*.
Powder, *Upaní*.
Powdery, *Capaní*.
Powerful, *Catápara*.
Pregnant, *Cañimishítaru*.
Presently, *Camuní*.
Proboscis (of mosquito, &c.), *Kiripiké*.
Profuse, or a lot, *Cúmanangaresca*.
Properly, *Hánre*.
Prow, *Puký'*.
Prow of canoe, *Aantapuký'ta*.
Pubescent, *Éne*.
Pudenda, *Cúcu* or *Cucuchi'*, fem.
Purús, river, *Wy'nyçawana*.

Q.

Quick! *Catý'ma!* or *Wáchaca!*
Quickly! *Wachacatéicha!*
Quiet! *Máwuta!*

R.

Rain, *Imbarán*.
Really! *Anégani*!
Red, *Púncumara*.
Reins, the, *Cuatá*.
Relatives, *Nírimawacuri*, masc., *ru*, fem.
Replete, *Sháampuca*.
Residence or abode, *Áwapucu*.
Residue, *Awáanta*.
Right, that's it! *Y'wapiytýpéngearaicára!*
Ring of finger, *Wácukichi*.
Ripe (fruit), *Yúna*.
Rise of river, *Mitáan*.
River, *Wy'nyj*.
Rivulet, name of a, *Intimaán*.
Rod, fish, *Tçapýký'aanke*.
Roomy, *Uiin*.
Runaway, a, *Capaní*.

S.

Salt, *Yuký'ra*.
Sand, *Kýbachí*.

Satisfied with food, *Camítú*.

Saucepan, *Cupití*.

Saying, *Cángire*.

Scale of fish, etc., *Itánta*.

Self or same, *Íwica*.

Semen, *Caí*.

Separately or singly, *Mapárere*.

Septum, *Púnyumareen*.

Sharp (as knife), *Cánwana*.

Shell, *Utánta*.

Short, *Wáshanký* or *Amaru*.

Sick or ill, *Amíanata*.

Silent, *Apiténgaputn*.

Singly or alone, *Hántuca*.

Sinner, *Y'mýmáare*.

Sister, *Pirú* or *Itáru*.

Skin, *Ímata*.

Sky, *Ítanushiti*.

Sleepy, *Ítapi*.

Slippery, *Ishipíru*.

Slow or slowly, *Matý'ma* or *Mapúnecuene*.

Slow of speech, *Matý'maçangire*.

Small, *Wáshanký*.

Smoke, *Ichían*.

Wood-smoke, *Shamýchían*.

Smoking-stick, *Irupiké*.

Softly! *Hánrica!*

Solid, *Cáicu*.

Son, *Hankéri*.

Sons, *Anawacuri*.

Song, *Ishipúanre*.

Soon, *Wácha* or *Camuní*.

Soot, *Cachíauri*.

Soul, *V.* Spirit.

Source of a river or lake, *Çutí*.

Spacious, *Uiín*.

Speech, *Cángire* or *Ínaanga*.

Mellifluous speech, *Cutékebeené*.

Spine, *Ecú*.

Fish-spine, *Shímakýecú*.

Spinster, *Míntaniri*.

Spirit, *Camýrý'*; pl. *Camýrýáanawacuri*.

A Great Spirit living up in the skies, *Tçúra* or *Guý'ntýnýrý*.

Star, *Yuýrýký*.

Startled, *Týcúýchá*.

Steamship, *Aunta mitáru* = Big canoe.

Stench, *Óý'tý*.

Stick, *Aunke*.

Sting, *Ecuke*.

STING—THREAD.

Sting—

Sting of bee, etc., *Icurú*.Stinking, *Imý'ný*.Stork, *Yaýrú* (*Mycteria Americana*) ; L.G., *Jaburú*.Stout, *Caçubý'*.Strange or foreign, *Apánakýný*.Strangers, *Apánakýnýniri*.Stream, *Çutuwaríya*.Strong, *Catápara*.Stump of tree, *Âantçuta*.Subsidence (of river), *Içý'ya*.Summer, *Camuín*.Sun, *Atúcachi*.Sunset, *Atúcachi eerénguca*.Swollen, *Anampe*.

T.

Tail, *Ishipi*.Tall, also a long way, *Íntanu*.Tapir, *Kiamá* (*Tapirus Americanus*) ; L.G., *Tapy'ra caapóra* =
Tapir, dweller of the forest.Tatou, *V.* Armadillo.Tempered, good, *Mániyanamani*.That, *Y'wa*.That (person) yonder, *Ucúra*.That (thing) yonder, *Üngura*.That's it! *Íwicara*!Thee, *Píta*.Theirs, *Túichiniri*.Them, *Ínua*.Thence, *Icáira*.There, *Íwara*.There! *Wéra*!There he or she is! *Ywapéngariéicha*!They, *Y'wa* or *Ünguraniri*, m., *Ünguraniru*, f.Thick, *Caçubý'*.Thief, *Yentíri*.Thimble, *Wárukýbati*.Thin, *Ímabitetini*.Thine, *Pitúi* or *Pitúichi*. Pl. *Pitúiniri*.Thirsty, *Puçúnatapenga*.This, *Íya* or *Üya*.This (one near), *Wéraan awacaríca*.Thither, *Y'wamuni* or *Igái* or *Wákira*.Thither away with you! *Wákira piçá*!Thorn, *Ecú*.Thou, *Píta*.Thread, *Mapúatçá*.Stringing-thread, *Naky'tjtçá*.

THREE—WE.

Three, *Itú*. Also, a large number.

Throat, *Cánakj*.

Thus, *Íyatucu* or *Icáratucura*.

Tinder, *Putarvá*.

Tired, *Cáyaca*.

To, *Muní* (in composition).

Toad, *Géra* (*Bufo lentiginosus*).

Tobacco, *Awirí* (*Nicotiana tabacum*) ; L.G., *Pitima*.

To-day, *Wácha*.

Toe, big, *Mítúimýnukýrýcaçacútacari*.

Together, *Makýnýca* or *Imakýný*.

To-morrow, *Catána*.

Tougue, *Néne*.

Tooth, *Tcý'rýntachi*.

Toothless, *Namángatçatapátaricu*.

Torch, *Tíricapi*.

Torn, *Imatçuránga* or *Itarúnga*.

Tongh, *Cáicu*.

Towards, *Muní*, e.g. :—Towards me, *Núta muní*.

Towel, *Cáshebuncamánetiniwa*.

Traps for fish, *Tcý'catýru*, *Kishatipi*.

Trinkets, *Ningichi*.

Tronsers, *Tebikémanga*, lit., Leg-cloth.

Truth or truly, *Itáum*.

Turkey (*Crax tuberosa* Spix), a wild, *Payuri* ; L.G., *Mutum*.

Turtle (*Podocnemis expansa*), the largest, *Cimbirí* ; L.G., *Iurará* ; Port., *Tartaruga*.

A small kind (*Emys tracaxa*), *Cuníru* ; L.G., *Tracajá*.

Turtles' eggs, *Cimbirinakí*.

Twilight, *Íngeta nýpanícamá*.

U.

Unclad, *Mámangani*.

Unconscious, *Mashínireca* or *Ímbinawata*.

Unemployed, *Tçúringa*.

Unquestionably, *Pítícarite* (in composition).

Untruth, *Púshí*.

Unwashed, also, name of a man, *Makípaca*.

Up river, *Icúruwan*.

Urine, *Tcínaca*.

Us, *Wáta*.

All of us, *Aký'nýca*.

Used up, *Uminipénga* or *Ucipupénga*.

W.

Wait! *Wára imíchi!*

Warm, *Cápatacu*.

Water, *Imbarán*.

We, *Ata*.

WEAK—YOUNG.

Weak or disabled, *Yíngini* or *Cáyaca*.

Weather, fine, *Háre úntj*.

Well, adv., *Hánreca*.

Well ! *Áta* !

Well-disposed, *Mániyanamani*.

Wet, *Y'ya* or *Cúancari*.

What? *Kéri* ? or *Kéripa* ? or *Keritíngane* ? or *Kéritimíngane* ?

What country or locality? *Nikérishiti* ?

What else? *Kérimara* ?

When, adv., *Çawakj* or *Üpuçu* (in composition.)

When? *Nacúripa* ?

When or at what time? *Canihínaca çawakj* ?

Whence? *Níamuni* ?

Where? *Nákira* ? or *Níamuni* ? or *Kériaámpa* ?

Whereinto? *Nikíriama* ?

Wherewith? *Nikérima* ?

Which? *Nikéri* ?

Whistling (with lips), *Atabúricaputu*.

White, *Tçupj* or *Catçupj*.

White or civilised people, *Imbarániri*.

Whither? *Níamuni* ?

Who? *Kéripa* ?

Whom? with, *Kéri cútá* ?

Widow or widower, *Mítiticu*.

Wife, *Íntaniru*.

Wind, *Catáware*.

Wing, *Íminki*.

With, *Cáta* or *Catícará* (in composition.)

Within, *Angj* or *Ángjan* = In the heart.

Without or outside, *Ipúrikiti*.

Woman, *Cítu*.

A short or little woman, *Cituáshankj*.

A married woman, *Kíntaniri*.

Wood, *Shámyna*.

Backwoods, *Intjbakj'niri*.

World, *Ishítishiti*.

Wounded, *Ucarapánta*.

Wourali (poison from the *Strychnos toxifera*), *Yuýkj*.

Writing, *Yungárawaticu*.

Y.

Ye or you, *Pítu*.

Yes, *Arí*.

Yes indeed! *Aricaté* !

Yesterday, *Kj'ta*.

Yesterday evening, *Kj'ta ínganuca*.

Yet, *Panicá* (in composition.)

Yonder look! *Wakirapénga* !

Young, *Ámaru* or *Hántucuru*, f.

SIMILARITY BETWEEN LINGOA GERAL AND
IPURINÁ.

LINGOA GERAL.

Acauí, a hawk.
Mirití, a palm.
Irára, name of a peak at Santarem, river Tapajós, and of a black quadruped like the *cuatí*.
Macucáua, a partridge.
Camapú, a fruit.
Ata, a fruit.
Carará, a diver or water-fowl.
Cigána, a reddish bird.
Jaburú, the stork.
Corocoró, a bird.
Mutím, a wild turkey.
Patauá, a palm.
Tamaquaré, a lizard.
Manishí, a fruit.
Carapaná, mosquito.
Tatá, fire.
Jacaré, alligator.
Cuatá, a black monkey.
Yucá, to kill.
Yururé, to beg.
Iukíra, salt.
Piçá, drag-net.
Kicáua, hammock.
Intimahap', no, not.
Cái, to burn.
Picíca, to take.
Paraná, river.
Opaíy, each or every, e.g., *opain ára opé*, every day.
Puçanga, medicine.
Púca, to laugh.
Píry, to make one shudder.
Tucá, to strike, *v.r.*
Ípaná, lake.
Panacú, basket.

IPURINÁ.

Múcawa.
Merití, small wild pig.
Irarí, large wild boar.
Mangucáwa.
Cawapú, name of a man.
Áta, we.
Tararú.
Cána.
Yaýrú.
Curucurú.
Mutú, a plant.
Putawá, tinder.
Tamucaré.
Maniti.
Carapanatý', a tree.
Tatá, a fruit.
Shacarí, a bird.
Cuatá, the reins.
Ucá.
Yururé, to spear.
Yuký'ra.
Pýçá ! begone !
Kýçáuca, to cut, slash.
Intimaán, name of a rivulet.
Cái, a needle, pin, etc.
Picicú or *pýcýcá*, to give.
Parátiari, kingfisher.
Upaí, duck.
Puçanga.
Pucá, thou hittest or killlest.
Píri, thy father, also a brother.
Túca, to gash, *i.e.*, a tree.
Ipuá.
Panacurí, pr. name.

WORDS AND PHRASES OF THE PAMARÍ¹
LANGUAGE.

<i>Warudháy</i> , speckles on skin.	<i>Afucáhýmawarýhay</i> , day after to-morrow.
<i>Guráy</i> , house.	<i>Afucá yumú</i> , to-morrow.
<i>Paháy</i> , water.	<i>Hidáacabaín</i> , to-day.
<i>Marhíy</i> , pium (a small fly).	<i>Icuacá</i> , fish-hook.
<i>Pýt-háy</i> , mosquito.	<i>Djumuá</i> , fish-line.
<i>Sabadá</i> , mutúca (a stinging fly).	<i>Baiy</i> , to eat.
<i>Wainí</i> , river.	<i>Wadáy</i> , to sleep.
<i>Cudídja-arí</i> , man.	<i>Caháiy</i> , to walk.
<i>Icéáiy</i> , child.	<i>Witarihíy</i> , to sit.
<i>Gamú paití</i> , f. child.	<i>Kídaaraháín</i> , to run.
<i>Caraguhén</i> , farinha.	<i>Abiháy</i> , arrow.
<i>Djumaháiy</i> , dog.	<i>Cudhahín</i> , bow.
<i>Pýçaná</i> , cat.	<i>Aaganahíy</i> , to shoot with arrow.
<i>Babádi</i> , pirarueú (a big fish).	<i>Abiní</i> , to die.
<i>Sýpatýhý'n</i> , banana.	<i>Hidakhán</i> , come here.
<i>Dahmú</i> , <i>Tapyrus Americanus</i> .	<i>Awúacajuraíy</i> , begone!
<i>Arabúayaucáma</i> , let's go into the wood.	<i>Aawhaní</i> , to drink water.
<i>Arabú</i> , forest.	<i>Piyúy</i> , mutum (wild turkey).
<i>Dacúy</i> , lake.	<i>Cudjuí</i> , enjubín (an edible bird).
<i>Wanamí</i> , paddle.	<i>Mýrýcý'</i> , taititu (small pork).
<i>Canawá</i> , ubá or dug-out.	<i>Irari</i> , black swine.
<i>Aracawáncagámu</i> , hen.	<i>Macucúa</i> , inambú (a big partridge).
<i>Aracawáncamaký'ra</i> , cock.	<i>Mukháy</i> , snake.
<i>Bahín</i> , rain.	<i>Baqurí</i> , porpoise.
<i>Bacadaná</i> , thunder.	<i>Bumá</i> , the manatee or sea-cow.
<i>Curicurihín</i> , lightning.	<i>Sirí</i> , tartaruga or jurára, a turtle.
<i>Acamanamiwán</i> , to paddle.	<i>Sauháru</i> , tracajá, a small turtle.
<i>Hadú</i> , knife.	<i>Dudíri</i> , aiacá, a small turtle.
<i>Awadulú</i> , raft on lake.	<i>Banafú</i> , turtle's egg.
<i>Namá</i> , sky.	<i>Aracawánafanú</i> , hen's egg.
<i>Adamí</i> , landing-place.	<i>Siriçaná</i> , turtlet.
<i>Weeruhý'n</i> , hammock.	<i>Mabiidirí</i> , boa constrictor.
<i>Sýnafú</i> , gun.	<i>Uuháy</i> , igarapé, i.e., little stream.
<i>Caanvarý'</i> , seissors.	<i>Aiuhikiyú</i> , I am going, good-bye.
<i>Hýdhúan</i> , one.	

¹ A tribe of Indians with spotted skin, inhabiting the Middle Purús, lat. 7° S.; long 65° W.

The above list of words and phrases I acquired verbally from the Pamaris themselves; I have not yet seen the language reduced to writing anywhere else.

THE DECALOGUE IN THE IPURINÁ LANGUAGE.

Deus ipániyatatakýtý, i.e., What God has commanded.

1. *Deus ipániyatini áta muní, íyatuc' icha : Hántýcaru nútá nu-yaampakýtacari Deus nawapýca ; cun' apánakýný deus pikéamacuta.*

1. God has commanded us, thus He has said: Only Myself am Commander and God; thou shalt not obey another god.

2. *Cúne papayáunkini nu, cúne hántý deus pipapíngini ; nut' ámaputunichi, nuta náyanamachi hántý deus pipapíngá cáwaký ; nipániyatatakýtý pikéamacuta cáwaký, ingýnýca nutáratai wácha, áwapýtýpuri itúcanani nitáratai.*

2. Thou shalt not image Me, thou shalt not bow down to another god; I am jealous, and shall be angry if thou do; but if thou obey what I have commanded thee, I will love thee now and hereafter.

3. *Cúne nútá púntcýpe pítá ; púntcýpe cáwaký nu, awapýtýpuri nútá náyanamachi.*

3. Thou shalt not mimic Me, if thou do, I shall be very angry.

4. *Pishníkiniri Domingo.¹ Cúne páyatapé Domingo cáwaký, pítankeriwacuri pítankeruwacuru, cúne pipániyatapé. Hántýcaru nútacamaru ítanushiti, ishítishiti, íntýbakýniri, wýnýniri, ípuaniri, íkýnýca seis húntý, Domingo nuyaampakítini, nítýrýta Domingo.*

4. Remember the Lord's Day. Thou shalt not work on the Lord's Day, neither shalt thou command thy sons and thy daughters to do any work. Only Myself have made heaven and earth, the forests, the rivers, the lakes, and everything in six days, but on the Lord's Day I rested from labour, therefore I love the Lord's Day.

5. *Cúne pimakéamacútacani pátý, nútú ; pikéamacutaca cáwaký pátý nátu muní, ishítishiti páwacananýyapítipuri.*

5. Disobey not thy father or thy mother; if thou obey them, thou shalt live long on the earth.

6. *Cúne Cángýtý, Imbarániri, apánakýnýniri, cúne pucapé.*

6. Thou shalt not kill other Ipurinás or strangers.

¹ I explained to the Indians about the original Day of Rest, viz., Saturday, as also the events of the Resurrection Morning. As, however, the civilised people round about them more or less formally observe Sunday, I was obliged to use the word Domingo.

7. *Cúne picapiténgeñiniri hantý'ntaniru.*
 7. Thou shalt not seduce another's wife.

8. *Cúne makýný'ca túichiniri cúne piyúmatapé.*
 8. Thou shalt not steal another's property.

9. *Cúne panirachírana pichapáwa.*
 9. Thou shalt not tell an untruth.

10. *Cúne hantý awíni, cúne piyámutapé, íntaniru, hankériwacuri, hankéruwacurú, túichiniri, cúne piyámutape.*
 10. Thou shalt not covet another's hut, thou shalt not covet his wife, his sons, his daughters, or anything that is his.

THE LORD'S PRAYER IN THE IPURINÁ LANGUAGE.

*Akéamaniri Jesus cágire áta muní, Pátý Deus muní açángire tínganama.*¹

Amakýný'ca Pátý Deus, / itánnushiti awacáricana : / aángýba paanrekíniri atý'rýtiniitíngane. / Pishínireca pakírita itacúncchikicu hankériwacurí, ínua wéenreca pimímarakýný'. / Pishínireca picíca wátaté íkýnýrýtýca itacúncchikicu hankériwacurí awéenrángýba. / akéamacutiniitíngane pipániyatini piçángire áta muní, / harécarí cámýrýáanawacurí átucri píta cáta ítanushiti awacarí. / Picapuríic' ímbaraante awacánanýyapítipuri, / kimý, cumýrý', yumínyaari, chipari, íkýnýca, ipichakinitíngane, aníkýtýtýngane. / Átanape pímániyanamani, átatucri apácachaníri amániyanamani. / Cúne páwirítá máanretý cámýrýáanawacuri Satan, cun'áangýan uruán, cúne máanre uwarabíratawáta. / Awapítipuri pimamaputukíni wúta. / Íkýnýca itánnushiti, ishítishiti pitúi. / Catáparaí píta, / Puparíankianai, / itúcanani harecaí awapý'týpurity. Amen.

TRANSLATION.

What our Elder Brother Jesus has told us to say to our Father God.

Our Father God, / who art above in heaven; / make good our hearts, that we may love Thee. / Call (to Thyself all men) the inhabitants of the world, then adopt them and be a Father to them. / Give us and all men good hearts, / that we may obey what

¹ The sloping lines between words indicate the divisions and the equivalents in the two languages, thus: *Amakýný'ca Pátý Deus* = Our Father God, and so on.

Thou hast commanded,/ even as those good spirits do, which are with Thee in heaven./ Cause it always to rain,/ that the corn, cassada, plantain, and other plants may grow, that so we may eat./ Be not angry with us, as we are not with others./ Do not allow Satan, the evil spirit, to enter our hearts, and so teach us evil;/ (but) take care of us always;/ (for) all that is above, and all the earth, is Thine./ Thou art powerful,/ generous,/ and very good always. Amen.

THE LORD'S PRAYER IN THE LINGOA GERAL.

The pronunciation here is the same as that of the Ipuriná.
V. Orthography.

Nyané Rúba.

Nyané Rúba oicó uahá ȳuáca opé./ Ne réra oiúmuité toicó./ Remehéy iané aran-ma ȳuáca, mamé reicó./ Ne remimutára toiu-munyáy ȳuácapé, iuý're ȳuý'pe./ Remehéy oiiú iané arán-ma, iané remiú ára iepé iepé ȳuiuára./ Remehéy ne iirón iané angaipáua recé, maiiaué ia mehéy curí iané iirón aitaçupé intí omunyán-na catú uahá iané arán-ma./ Intí reshári, iané Iára, iamunyáy pushí maháy itá./ Repýcyrú iané opaíñ maháy aý'ua ȳui./ Amen Jesus./

TRANSLATION.

Our Father.

Our Father who art in heaven./ May Thy name be sanctified./ Give us heaven where Thou art./ May Thy will be done in heaven and also on the earth./ Give us to-day our sustenance of each day./ Give Thy pardon to our faults, even as we also will give our pardon to those who may commit faults against us./ Allow not, Lord, that we commit bad deeds./ Deliver us from everything that is evil./ Amen Jesus./

THE END.

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